

# The Catholic Educational Review

MARCH, 1916

## THE TEACHING OF ENGLISH POETRY

I have sometimes thought what an unlovely thing it would be if Shakespeare should take it into his spirit head to visit a modern class in English literature—a class studying his own *Macbeth*, let us say. One can imagine him making his appearance just in time to have some valiant youth, otherwise worthy to be Prince Hal himself, as dumb as poor Yorick in the attempt to solve the cryptic mystery of "She should have died hereafter." And the ghostly visitant from the singing shores would glide away to meditate on his own philosophy of what fools these mortals be.

Puck was right—so say we all, at times—that we are foolish to try to teach Shakespeare's poetry, or any other. The poet is born, not made; so love and understanding are born, not contrived. Poetry, then, cannot be taught to a boy or girl, we argue; and some of us will add that we have tried it and have proved the point. All of which, and particularly the last consideration, demonstrates not the unteachableness of poetry, but our own forgetfulness of the principles of the syllogism. The undistributed middle has an awkward habit of creeping into our logical processes, and sometimes of remaining there.

But the teaching of English poetry, that is our proposition. Let us begin at the beginning, as the King of Hearts, I think it was, said to the White Rabbit. A gifted human being has written a poem. And so beautiful is his rhythmic creation, so teeming with sublime thought, or pathos, or lyric grace, or charm of some kind or other, that it has won the right to be called a classic. It is not seasonable or opportune to become discursive here and bear witness to the principles that decide whether a certain piece of literature is a classic or is not a

classic. It is too ancient a story. *Hamlet* will always be a classic; *Chanticleer* will never attain the glory. The *Ode On a Grecian Urn* is beloved of the immortals; *The Wonderful One-Hoss Shay* stays a bit closer to earth. So, then, we have a classic to teach. That is the concrete fact that looks us in the face. A simple truth, but no simplicity.

It seems to me that unless we be veritable children, we should know why we should do a thing before we seek to determine how we are to do it. Those heroed men of Balaklava thought differently, but they were under military compulsion, and we teachers of literature are not. Of course, we oft times have our superior officers, too. And it may be that at the present moment of this year of grace there is more than one instructor in literature who is talking about Browning's *The Ring and the Book* when his personal preference would be the songs of Poe; I fancy so. And in such a case the immediate reason for teaching a particular piece of literature is that it is nominated in the schedule for the day's work. To a greater or less extent we all are moved by the same consideration.

All this is obvious enough. We have one, or two, or three, or half a hundred pieces of literature to teach. Why are we going to do it? What is the end in view? Is it merely to elucidate to minds less mature and less agile than our own the contents of a poem so that they will know a definite number of facts more than they once knew? If that be the case, I am afraid we ought, in justice to the coming generation of men and women, acknowledge our misconception of our profession and leave it as quickly as we can. We belong somewhere else than where we are; anywhere, save in the ranks of teachers of literature. To be sure, the content of a poem must be known by the student; also, one is tempted to add, by the teacher—and known thoroughly. This is fundamental, but only fundamental; it is not the integrity of the task, nor anywhere near a large part of it. Why a student should study a piece of literature answers the question of why a teacher should teach it. The teacher and the taught are the eternal complements of each other. Their aims are the same, or ought to be. The student may be young, and may not realize the ends to be attained; the instructor is older, and should know the goal to aim at.

I fancy not a few of my readers who have been gentle enough to come so far with me will deem me a trifler with their time, begging them to hearken to vain repetitions. I plead guilty, and innocent. I trifle not, but I repeat. Teaching literature is no trifling matter, but there is nothing new in it. So when I enter upon the reasons for teaching it I have not a single novelty to offer. It is what the good Doctor Busby might have said, or an unnamed follower of Loyola, or Abelard, or some Greek slave in a Roman villa, a story that any one of these might have told so infinitely better. We teach literature to teach life; nothing more, but what is more important, perhaps, nothing less. We teach literature to teach how to live, and how not to live; we teach literature to teach how to die, and how not to die. Life and death are the great adventures, and we teach literature to show the way. We teach literature to teach God, and His mercy, and His justice. We teach literature to portray men, evil men but little higher than the devils, good men but little lower than the angels. We teach literature to condemn the frailty of mortal mould or to justify the godly ways of man to man. We teach literature to voice the tidings of human victory, and of human defeat; to message the compensations of worthy failure and the hollowness of ignoble success; to offer the inspiration of the faiths that have been pledged, the hopes that have endured, and the loves that have brightened the world like planets in the sky. We teach literature to teach the devotion of woman, the loveliness of truth, the beauty of the world. We teach literature to teach that all life and all death are a magnificent quest, a wonderful seeking after the heart's desire.

Literature, then, is not a page of print, with a tale therein. It is a breathing spirit, awake, alive, afire. It should make men wake, and live, and glow. For that purpose do we teach it; to that end we live laborious days.

With our motives and purposes so fashioned to the task, in what way can we teach literature? In the first place, to make a masterpiece a writer must have imagination, the power to create. To teach a masterpiece the teacher must have imagination, too—a sympathetic insight to the idea of the writer, without which there can be no re-creation of the artist's work. And that, I think, is the secret of successful teaching: the power to re-create the thought once alive in the author and

now waiting on the printed page the miraculous touch. If you have the gift of setting free that thought so that once again it will be animate, this time in your soul and in the souls of your disciples, then you are a prophet born, a teacher ready to teach. You are the ambassador from the ages lived to a living age, the interpreter of the soul of the past to the spirit of today. And though there may be more to consider in teaching literature than interpretation, I believe it is the chief and foremost element in the work.

Let us take a specific case and make application of our theory. You enter your lecture room or class room on some clear, keen October morning to meet a group of twenty or thirty youthful scholars. You and they are reading Wordsworth together, endeavoring to discover the sum of his worth to the world, the gift which he added to the laden altars the poets have offered to the muse of song. The students are sailing the voyage of discovery for the first time; you are an ancient mariner on these seas of poetic lore. But you love the sea, as every sailor does, and desire nothing better than to be captain of the youthful souls, even to the harbor bar. You begin today, we shall say, with that wonderful sonnet commencing "The world is too much with us." You can repeat it without recourse to the text, no doubt; perhaps many of your students can as well. If they cannot, you will tell them the advantage of adding this jewel to their treasure trove of memory. No doubt you will convince them the more readily of the desirability of their doing so if you can look at them in an unfaltering composure and with poetic feeling recite:

"The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers:  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon!  
The Sea that bares her bosom to the moon;  
The winds that will be howling at all hours,  
And are up-gathered now like sleeping flowers;  
For this, for everything, we are out of tune;  
It moves us not.—Great God! I'd rather be  
A Pagan suckled in a creed outworn;  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea;  
Or hear old Triton blow his wreathed horn."

Your students are young, perhaps, sixteen or seventeen or eighteen. I think most students meet the poem before they reach college. Or it may be that they are college freshmen, taking the required English A course in Nineteenth Century Literature. It matters little; at least they are in the fresh, eager youth-time, when life is a wondrous splendor, a great rainbow avenue with golden doors opening ever a little wider and offering a clearer vision. They have faith in themselves, they have fair hope of future days when they will set forth on deeds of high emprise, they are thoroughly in love with life, with home, with friends, with the world and the voice thereof. And they experience something of a spiritual recoil when they read that *the world is too much with us*.

Thereupon you and they will consider the matter. You have already discussed briefly a few of the facts in Wordsworth's life. You have spoken of his birth in the delightful lake country in Cumberland; of his education; of his sister, Dorothy, and her devotion; of his friendship with Coleridge; of his marriage; of his visits to other scenes in distant lands. You will remind them that his was a life of poetic reverie and meditative contemplation, and that in the fifty years spent beside the lakes in the Grasmere vale he renewed his youthhood with daily visions of delight in hill and lake and sky. But well as he knew Nature, he knew Man, too—and this is the subject of the sonnet. It is an essay on Man.

Everywhere Wordsworth went, in country or city, he undoubtedly perforce saw evidences of worldliness quite at variance with his own detachment from mundane things. Though God made the country and man the town, man was using them both for the greed of gold. The farmer, the spinner, the banker, the lord—all were seeking the trail that led to pleasure or gain. The quest for the sovereign was the sovereign quest; and, once attained, the coin of the realm bought the toys of the world's desire. Life was a merry Vanity Fair, and every one visited the tempting booths, buyers one day, sellers the next; and so men wore their days away. Hence it was that with life a noisome hurly-burly of toil and barter, of low aims and material goals, Nature and Nature's gifts were disdained or unseen. There was no kinship between men and God's glorious creation, for they had given their hearts to the things of

Cæsar, they had steeped their souls in the nepenthe that made them lose all love of beauty, and they saw no wonders in the marvels of the universe. The glory of the sea, the tides that obey the moon's behest, the roaring prophecy of a midnight gale, the soft silence of a windless eve—none of these things moved men; men had no chords in their souls that would respond to the beauty and majesty and might and mystery of Nature's soul. Men had lost the poetry of the world they lived in. But Wordsworth had not; he was a poet, and valued Nature at her own price. He had given up the canny, competitive, commonplace existence, and had received the compensation that only can be won by the poetic soul. And as he laments the fact that men are sordid and not aesthetic, he cries impassionately that he would rather be a pagan nurtured in a creed that had gone the way of ruin than live the life his neighbors do. Now in the nineteenth century England he sings; he is a solitary prophet in a wilderness of heedless souls. As a pagan Greek he would be less lonely, for as he rested among the flowers and grasses of pleasant meadows and looked out to sea he would be able to behold old Proteus rising from the billows and hear old Triton blow his wreathed horn. Hellas would be Hellas still, and he would dwell in Arcady: he would be living among friends who possessed the gift of appreciation.

I think a class of modern boys or girls will usually respond in interest to an interpretation of this nature. And it seems to me that such an interpretation, at least in the case of short poems, may best be given by the instructor rather than be offered in tentative, piecemeal fashion by one or more of the students. There will be work enough left for the class in the consideration of questions the teacher may ask. In respect to this particular poem, he may ask various members of the class to apply any of the positive statements of the octave to present-day life. Is any one of the ideas true of themselves? of people they know? of most people they know? Why is it true, if it is? If they know people of whom it is not true, what reason can be assigned for the exception? Even if everything be as the poet laments, is he right, or is the world? Is he practical, or must a separate standard of relative values be granted to poets? What changes in tone, if any, would he make if he could write the poem today, over a century later? Are people in England,

in the United States, in the world in general, more cultivated than they used to be? Does the poet accuse Christianity in the sestet? Would he really prefer to be a pagan under the régime of the dead creed than be a Christian without poetic perceptibility? To what extent, if at all, does Christianity antagonize poetic feeling? To what extent did paganism satisfy the longings of the soul?

Queries of this kind are always stimulating; and it not unseldom happens that we have for our study pieces of literature that will permit a series of questions capable of educing most enthusiastic and serious thought. By our own personal adaptation of the ways of Socrates we teachers can do wonders; we may not, indeed, be able to change what seems to our students a dull and drab piece of word juggling into something quite as entertaining and colorful as a garden party; but I think we may hope, without undue optimism, to show that life, even life pulsating through the heart of literature, is anything but dull. Literature is life's handmaiden; what we ask of literature is to unriddle life.

But the literature of poetry should do a little more for us than chart the voyage of the years. One of the main objects of poetry, we have always heard, is to please. Now, obviously, if Wordsworth's sonnet does not give a certain amount of pleasure, it does not achieve its purpose. It may unlock the author's heart; it may teach a salutary lesson; it may change a student's viewpoint on the dignity of living; it may make him alter in some helpful way his evaluations of the things worth while. And this is much. But does the student enjoy the sonnet, does he glow with a mild kind of ecstasy when the words and ideas make their impress upon his mind? Does he feel any enthusiasm, or perceive any beauty? Does he see the perfections of the sonnet form, and how wonderfully the poet makes the fourteen lines mingle with his idea to effect a thing of beauty?

We can teach the truth of poetry with varying degrees of success. Can we teach the aesthetics of poetry? If we can, if we can say that our students both *know* and *feel*, that their intellects perceive and their emotions respond, then our purpose is to a large extent fulfilled. And if we achieve our purpose, can there be a better life than ours, a richer life, a life more artistic or more full of dramatic possibilities?

Perhaps first of all among the more dramatic possibilities is the very thrilling one that we may not win the full measure of our desire; we may not compass those splendid ambitions, nor feel more than rarely that delight of full accomplishment which makes life so worth the living, and gives to us humans the saving touch of immortality. This, I think, most teachers of literature will concede.

Sometimes we wonder why it is that we get such uneven results and, not infrequently, such inadequate results from our endeavors. Surely we work hard, if we have any conscience in the matter, and I think that that disagreeable human faculty is usually rather highly developed in the teacher. But successful teaching of literature is more than a matter of conscience, and more than a matter of desire. With the best intention in the world and the most exquisite selflessness of action, we may attain only indifferent success in the day's work. There should be reasons for this, and there are, and they are not far to seek. Let us consider some of the chief obstacles that lie between the teacher and success.

In the first place, we must remember that the normal youth looks upon education as something that is imposed upon him. He may like it, or he may not; but the matter is decidedly not open to his election, certainly not in his younger years. His parents send him to school, his teacher assigns him a task, and he obeys the dual alliance. He may be willing to change the coalition government to a triumvirate or a triple entente, but he is always conscious that he is the weakest unit. Now, this condition of things is peculiarly exemplified in the teaching of English. We are teaching classics; the untutored student does not know what a classic is, nor its superiority over an inferior piece of literature of more obvious interest. But he does not make a mental revolt; he may have faith in the word *classic*. It is one of those large and generous terms that admit of large and generous interpretations. And although he has had no part in determining the books to be read, although he has not been consulted for his vote of approval, his face is toward the east and he has his hopes. Everything goes well until he meets, let us say, Gray's *Elegy* or Wordsworth's *Intimations of Immortality*. Then he discovers the great deception, the colossal fraud that has been perpetrated upon him. And if he knew

his Chaucer he would cry with him, "Farewell, my booke!" As it is, he often cries it without the aid of the genial Sir Geoffrey; and the teacher has found his first obstacle in the subject matter itself. Many of the classics are not stimulating enough of themselves to win the interest of a youthful student. And prejudice, that unreasoning sprite that makes easy victory over young and old alike, has achieved another devotee. He whom we would induct into the mysteries of the classics will have none of them.

Perhaps the situation is not so serious yet. There are ways of recalling to life even what some youths consider assuredly dead. Teachers are quite familiar with the wonder process, and are quite willing to give to the faded bloom of ancient poesy the glow and color of perfect health. We make trial of our witchcraft and succeed in proportion to the strength of our spells and incantations. But sometimes there is nothing permanent in our magic; it is confusion and illusion and elusion; it is midsummer madness; it is a will o' the wisp, a carnival light that soon burns out and leaves the world in gloom. For our classics must not be simply agreeable reading, teaching us a portion of truth and giving us hours of joy, but they must be subject matter for examination as well. A student must make outlines of poems and plays; he must write themes about characters and situations and motives; he must be an adept in figures of speech, in scansion, in parsing, in biographical data; he must be on sure footing on every rod of literary ground that is likely to prove slippery. Well, youth is the period of obedience, and the student is faithful to his task. He fills his note-book, stores the spacious salons of his mind, finishes his course, and carries to the examination everything that will appease the more or less statistical ardor of his examiners. Everything, I was about to say, save a love of literature; but I shall not say it; for in spite of our worst efforts some students, a majority, it is our fond hope, bring even that.

These are, then, two of the teacher's chief problems—the tediousness and difficulty of some of the finest pieces of literature to immature minds, and the mechanical nature of the preparation for final examinations. But we must meet these problems with confidence. We must make a difficult classic

seem simple, and we must look upon an examination but as an examination, a familiar but a not too distracting phenomenon. We must not let the classics seem to indict themselves, nor allow a harmless, necessary examination to breed a hatred for literature. We have troubles enough without treading the mazes of the vicious circle.

There is one obstacle that we teachers of literature with malice prepense lay at our own feet. We think it is a stepping-stone until we find by experience that it is a stumbling-block. This obstacle to success consists in giving our students the unsought honor of overestimation. We rate their powers too highly; a compliment, but none the less a grave injustice. It is so tempting to walk into your class room and talk casually about an intricate stanza of Shelley or a thought-tangled passage from Browning as if it were an obvious platitude of current conversation. It is so easy to assume that one's students have a knowledge of the history of English literature and the facts of American history that they really know, for instance, that Tennyson and Lincoln were contemporaries. We forget that if they knew as much as we they would be far from our academic custody. I remember once upon a time asking a boy eighteen years old whether or not Samuel Johnson was acquainted with Shakespeare. In all seriousness, he answered that he presumed they knew each other, as both were members of the same club. This reply may be mildly laughable, perhaps, but not wholly ridiculous.

Indeed, it seems to me that in this, a misjudgment of the degree of our students' knowledge and a forgetfulness of their youth, lies our chief difficulty. We ask of the girls and boys who come to us for instruction to know as much as we know, to feel the same enthusiasms we feel, to laugh at the same things, to mourn over the same things, to be psychological replicas of ourselves. It is a forgivable fancy on our part; but if we act on such a vagary we are doomed to failure—we are defeated before we start. Youthful knowledge is not mature knowledge; youthful emotion is not the emotion of the post-youthful age.

It seems quite unnecessary to illustrate my meaning. But it is well fully to realize that the appeal of a poem to any reader is limited by the reader's powers of perception. Sup-

pose I am teaching *Il Penseroso*. It has always seemed to me a crying pity that the beauties of this fine poem should be wasted upon the unappreciating souls of high school students. For wasted they are, without a doubt. When I read those wonderfully beauteous words—

“Sometime let gorgeous Tragedy  
In sceptred pall come sweeping by,  
Presenting Thebes, or Pelops’ line,  
Or the tale of Troy divine”

there flash over me in reminiscence all those old Greek plays that have come down to us from the festival days by the blue Ægean, *Œdipus the King*, *Antigone*, *Agamemnon*, *The Trojan Women*, and the rest. I see the poor old King of Thebes doomed to sightless old age and dying at last at Coloneus. I see Antigone suffering the death for her sisterly love of Poly-nices. I see the king of men come home after avenging his brother’s wrongs to receive from a faithless wife the greeting of pale death. I see the wondrous city on the shores of Asia Minor enduring for ten long years the siege of a baffled foe; I see it fall at the last amid the flaming of temples and the crash of falling palaces and the wailing and woe of a stricken people. To most of the students who read these lines of Milton no such vision is presented. The passage is merely words, words, words; words to be solved properly by an easy glance at the notes.

Let us take another illustration. When we who are teachers read Shakespeare it is like a conversation with an old friend. We have had many a companionable hour with him, and know his wit and wisdom, his merry laughter, his somber broodings, the infinite scope and variety of the all-wise seer. We know his kings and captains, his queens and maidens fair; we know his dreamers and lovers and madmen and clowns, his angels, his devils, his sinners, his saints. We know, each within the limitations of his mental grasp, the whole range and sweep of the clearest poetic vision that England has given to the world. The lines, many of them, are as familiar to us as the most obvious axioms; the truth is clear, and the beauty of the words and of the thought needs no interpreter. To our students, often enough, the beauty and truth are strangers waiting at the threshold of first acquaintanceship.

How hopeless the whole matter seems. We spend our years in the gentle art of learning to see life more steadily than our fellowmen, to feel life more passionately, to know it more intimately, and to place a juster valuation on its claims and charms. We crave a sympathy of imagination from our students, and we get, more than infrequently, dumb tongues and mystified eyes, the silent compliment that greets the oracle. It may be discouraging, but it ought not to be so. For if we are as sincere and as thoughtful and as gifted in penetration as we sometimes think we are, and as we invariably pretend to be, we should know that the number of youthful students who win the whole of poetry's gifting is about equal, in proportion, to the number of knights who found the Holy Grail. They see what they see, but the quest seemingly is not for most of them.

We may not, then, always reach our ideal in our labors; but let us be ever very patient. We need many virtues in the worthy accomplishment of our work, but patience is the virtue that is peculiarly to be ours, infinite, eternal patience. We must be patient with youthful striving, with immature groping after the flowers of mature thought; we must be patient with students whose minds grasp feebly or act slowly; we must be patient with students whose home background is discouraging and unsympathetic; we must be patient with those who, for one reason or another, are handicapped in the seeking of culture and truth. Moreover, we must be simple. We must be able to embody the great truths of literature and life in simple speech. We must be masters of the wisdom we are seeking to inculcate, for only then may we achieve simplicity. We must ever be optimistic; we must have faith in our work, and love for our work. And though we may wish for brilliant students, we must learn to expect just what we find. We are educated, and our work is to assist others in becoming educated. Wisdom and ignorance are the extremes of the great antithesis, and perhaps our position on the balance is not the less desirable. Last of all, we must never forget that literature merely is not our field of endeavor, but life—life in its myriad multiplicities; in its gladness, in its gloom, in its battle, in its peace, in its victory, in its defeat, in all the protean, inexorable vicissitudes which give it name. Life, to be sure, can be expressed by other arts than literature; it can be bodied forth in painting, in music,

in architecture, in sculpture; and in each of these some things can be spoken more deftly, more subtly, more delicately, and with less limited imagination than they can be voiced in words. But we must remember that literature after all is the art that gives life its widest interpretation and the fullest expression of its sway. It is through this medium that we teach; it is through this rainbow-hued tapestry that we seek to show our love for our fellowmen, through this earthly power that we endeavor to declare the glory of God and show to mortals His gifting of beauty and truth.

JOSEPH FRANCIS WICKHAM.

College of the City of New York.

## REDEEMING THE KENTUCKY MOUNTAINEERS

It is sad to think that in the twentieth century in this land, which received the flower of civilization full-blown from Europe's hand, which at its birth entered upon a heritage of culture, and which more than any country of ancient or modern times cherishes the system of universal education, it is sad to think that in this time, under these conditions, so vast a number of Americans are illiterate and their children doomed to share a like destiny. The thrilling story of the world as told day after day by the press, is known to them only from the lips of others; the realm of books is as visionary for them as the Lost Atlantis; they are the Silent People, the deaf-mutes, of the intellectual life. Nor are they to be found solely in rural and mountainous districts. Every city has its quota, and while immigration and influx from the country are largely responsible for their prevalence, native population likewise supplies its number. It is not an unusual thing for an election officer to find a native voter unable to sign his name; for a stranger to be impressed into service to make out a money-order from him in the postoffice; for a friend to have to write and read his letters.

Compulsory school laws will eventually clear municipalities of this blot; but it will be a long time, if present indifference toward them last, until they produce like results in the rural communities. In almost any town and village will be found boys and girls growing up in ignorance, due to the sorrowful neglect of parents, and the equally sorrowful unconcern of the people as a whole. Yet you will see these people priding themselves on their progress while one of the essentials of true progress is thus overlooked; boasting of their school while the real purpose of the school fails of accomplishment. And who does not know of rural communities that make splendid sacrifices to swell the foreign mission fund, but stretch out no hand for the heathen in their midst?

The census of 1910 shows that our illiterate population numbers 5,516,163, of which 1,534,272 are native whites. The Southern States pile up this sorry record, in spite of the heroic efforts they have made and are making to build up their edu-

cational system, which practically began after their war for independence. For while the South had good schools previous to that time, and gave to the nation some of its most renowned scholars and statesmen, these did not reach the masses; and also suffered with all other institutions, in the overthrow of the old régime, and the losses resulting from the long years of warfare.

It is a significant fact that in those districts which count the largest illiterate population, the Catholic Church has little or no establishment. In the mountainous districts of Kentucky this was the case until the apostolic spirit of the late Bishop Maes, of Covington, reached out to the southern and eastern confines of his Diocese, and missionaries of the True Word entered the fastness of those eternal hills.

There is no purer strain of Anglo-Saxon in the country than that possessed by the Kentucky mountaineers. Their ancestors were of the train that passed through the Cumberland Gap, in the wake of Boone, Kenton and Galloway to settle and civilize the frontier. The breaking of a linch-pin as a Kentucky writer has observed, made the difference between their descendants and the descendants of those whose linch-pins did not break, and who traveled on to the lowlands. Their speech contains words that have passed into disuse; they have customs which interest us as we read of them in pioneer history; and their thought is of a mode not entirely like to ours. Woman is still the inferior of the man; the home is the castle; the law may serve the weaker breed, but the mountaineer is his own defender; while the spirit of the clan is so strong that even enemies will unite against an outsider. Their virtues are strongly marked. They are loyal and honest and hospitable; if their moral code is lax shall we feel surprise, when for generations they have been left without religion and education? Nature as they beheld it behind their grim citadel of hills, was their priest and teacher, and nature there is primeval. But, notwithstanding their ignorance, they have paid to the full their infraction of the law, for, however named, the law is no respecter of persons. The one who sins in secret or in ignorance is dealt with as inexorably as the one who sins publicly and in full knowledge; and the mountaineer might have been less a sinner than the man in the lowlands.

had he the latter's education and sustaining helps of religion.

The publicity given the crimes of the mountains has had its effect in the awakening of a sense of duty on the part of the Commonwealth toward these people; and, as is usually the case, private enterprise has carried this into effect. The club women of Kentucky have shown a commendable spirit in their desire to give a new outlook to the people of the mountainous districts of their State, by their interest in matters educational, in aiding schools, assisting and encouraging teachers, establishing traveling libraries, etc. Sectarian bodies have also become active, and in several localities they have opened schools for the education of the children, academically, industrially and morally; while the circuit rider is being replaced by men of culture and devotedness, who are ready to spend themselves and be spent that the Christ of their conception may come to the mountains. It does require sacrifice to enter this fight against ignorance and non-religion, thus planted firmly; and though they themselves lack the true enlightenment, none the less are they deserving of our praise.

Equally worthy of praise is the sacrifice made by these mountain parents for the education of their children. It is not an unusual thing for the eldest boy or girl (and how sorely needed is that young strength to sustain the failing strength of their elders, those only can realize who see those parents, weak, enervated, old at 35) to be sent to the school to acquire the education which the father and mother had never an opportunity of obtaining. Out of their poverty they somehow manage to contribute something toward the child's support, if the school is too distant for him to board at home; and the knowledge that he is getting an education sustains them under their added privations.

The desire for an education with the mountaineer is a passion; nor is it confined to the youth. Adults, as well, seek it, as has been shown by the success of the Moonlight Schools. In the story of modern education, there is nothing more romantic and also pathetic, than these moonlight schools, which, originating in the fastness of the Kentucky mountains are extending into other States, and are doing their part in the stamping out of illiteracy. The idea was conceived by Mrs. Cora Wilson Stewart, whose duties as superintendent of the

schools of Rowan County showed her how great was the illiteracy of the district and how poignant the misery it entailed. To write letters for these people to their absent loved ones, read the answers when received, was some of her self-assumed work. It was one of these recipients of her kind offices who gave Mrs. Stewart the inspiration of her school for adults: a mother who, alone with a blue-backed spelling book, struggled toward knowledge, and one day surprised the superintendent by appearing with a letter which she had written to a daughter in a distant city. What one had done unaided, others could more easily do with help; and Mrs. Stewart decided to open night classes in the schools for the illiterates of Rowan County. All the teachers readily responded to her call. The schools were opened on September 5, 1911, and more than 1,200 men and women, from eighteen to eighty-six years old, were enrolled the first evening. The following year the Rowan County Moonlight Schools had sixteen hundred pupils and the movement had spread to about ten other counties. Within three years the illiterates of Rowan County had been reduced to six persons. As the report points out, this shows that adult illiteracy is easily and quickly wiped out. The Kentucky experiment showed that in most cases an adult could learn to read and write in a month. Its success proves again what can be done by zeal and self-sacrifice and dedication to an ideal. Without any recompense for their additional labors, the teachers of the mountain districts, poorly paid at the best, teach the Moonlight Schools. Nor does that conclude their efforts. By visits to the homes and repeated solicitations they induce the less ambitious to take advantage of the opportunity, and to reduce the number of illiterates in their district has become the dear aim of every teacher in rural Kentucky.

When Bishop Maes undertook his mission work in the mountains, he summoned to his aid the sons of St. Benedict, as his first predecessor, Bishop Carroll, had done on entering his See. Scarcely less arduous than the lot of Father Badin and Father Werinck in the lowlands of Kentucky at the close of the eighteenth and the beginning of the nineteenth century, was that which confronted the Benedictines of Cullman, Ala., in the mountains of the same State at the close of the nineteenth and the beginning of the twentieth century. The same wall of

mighty trees shut them in; roads worthy of the name they found none; coarse fare and rude accommodations, hardships innumerable, discouragements, poverty, and perhaps what is hardest, forgetfulness, if not neglect, by their more favored brethren of the household of the Faith, these the Benedictines and the members of the Diocesan clergy, whom the Bishop sent to the work as his number of priests permitted, knew in full measure. On their appointment, the Benedictines began operations at Jellico, Tenn., which, lying on the Kentucky border, is embraced in the Covington diocese. It was, at that time, some sixteen years ago, a thriving mining town, and a fair congregation, mainly Irish, with a mixture of Germans and Italians, awaited the coming of the priests. Immediately a little school was opened by Father Leo Meyer, O.S.B. The classes were held in the priests' house, and Brother Aemilian, O.S.B., became the first teacher. Thirty children were enrolled, several of whom were Protestants. Brother Aemilian added a fourth "R" to the accepted three, and Religion was given its rightful place in the system of education, entering by the way that had been blazed by the pioneers. The mines, however, soon became exhausted, and the consequent removal of the Catholic foreigners caused the closing of the little school.

But the mission, in the meanwhile, had been called further into Kentucky, and Corbin, even then a place of promise, became its headquarters. It was in charge of the Rev. Ambrose Reger, O.S.B., whose name deserves a place near those of the pioneer priests, who have given glory to the Commonwealth and the Church in the West. Zealous, whole-heartedly devoted, and loving these neglected people, he has labored for nearly fourteen years for their regeneration; often alone, always against terrific odds, for, it must be remembered, the Catholic priest and teacher here meet not only ignorance and non-religion, but bigotry as well. One of Father Reger's first acts was to open a school. It was taught by a Catholic young woman, in the rear of the church, until he was able to build a schoolhouse. In 1908 the Sisters of Divine Providence of Newport, Ky., assumed charge of it, and the success which from the first had attended it was greatly increased. Its patronage has always been largely non-Catholic, parents preferring it above the public school for their children; and it is

worthy of record that these Protestant pupils have been a credit to the institution and have made it famous throughout the region.

The good accomplished by the parochial school and the need of one for the higher education of the Catholic children in the mountains, in smaller towns, railroad terminals and mining camps, as well as for the accommodation of non-Catholic patrons, unable to meet the expenses of the higher-priced colleges in the Blue Grass Belt, caused the Sisters, in 1914, to open the St. Camillus Academy at Corbin. The school has an academic and commercial course, domestic science and needlework are taught, as are art and music.

Out of their experience of years, teachers assert that the mountain children, given equal opportunities, excel in every respect the children of the cities and richer rural districts. Now, into these mountains of Kentucky are pouring the immigrants from Catholic Italy, Poland, Hungary, bringing their religion and their heritage of art and science and literature with them. What will evolve for the State and the nation, when the Old World thus meets the New, in all its primitive youth and vigor? The best, if we do our duty toward them; the worst, if these latest arrivals are neglected, as the natives have been. A great material future is opening for the mountains. Mines are being developed, timber lands cleared, railroads built, for eastern capital had discovered the hidden wealth of these regions. The good roads movement, which has the State in its grip, will give greater impetus to these industries as well as to agricultural pursuits, and more than anything else will bring modern civilization to the door of the mountaineer. Before this materialism bursts full upon the mountains, its people should be prepared rightly to meet it; and we know, only religion and that education which trains the heart as well as the mind, can properly do this. If back in those mountain districts where, as yet, the advance guard of progress and prosperity has not penetrated, there could be opened such schools as those at Corbin, with this difference that board and tuition would be free, what would not be accomplished? To the faith of their ancestors many of the inhabitants would be restored, while all coming under their influence would be uplifted; and when the Catholic immigrant

should arrive, he would find his church had preceded him, and the sad history of loss of faith so written in remote localities that all who run may read, would not here be repeated.

But though it is a harvest whitening for the hand of the reapers, these are few. Scarcity of priests always handicapped the late Bishop of Covington, in a work so dear to his soul; and lack of means prevents the opening of other schools. Here is a work which educated Catholic women could carry on, which a wealthy Catholic laity could support. Where a community of nuns is out of the question, the Catholic lay woman could locate, open her little school, and, unlocking the door of learning for those dark minds, bring, at the same time, love of God to their famished souls. If, in addition, she possessed some of the physician's knowledge and nurse's skill, then indeed would the blessing of her presence be doubled; for to see human suffering in all its terrors you must sit by some mountain cabin's bed of pain.

Not only are these conditions true of the Kentucky mountains; wherever are ignorance, irreligion, poverty and suffering, there lies a glorious mission field for our Catholic laity of means, leisure and education, and who, perhaps, are pining for some opportunity for the exercise of their gifts. The trouble too often is that all want to gather into one field, where the usual results of overcrowding follow. They will not strike out into the neglected places, until these are taken up by sectarian workers, then we behold the repeated and sorry spectacle of a strenuous effort being made to gain what was once ours for the mere taking.

ANNA C. MINOGUE.

Covington, Ky.

## THE CHURCH'S PLACE IN THE EARLY DAYS OF NORTH AMERICA

No country in the known world can separate her history from the work of the Catholic Church in her midst. The Church was established by her Divine Founder for "all nations" and she has continually borne witness unto Him, according to His promise, in every part of the earth.

A true knowledge of the work of the Church in connection with the history of a country is, however, frequently received with surprise by many because, only too often, a just chronicling of this work is very noticeably missing from the histories written by those outside the fold. Nowhere is this more apparent than in books of the history of North America; and it is most apparent in the histories of her earlier days. This is especially true concerning many of the books of reference and the textbooks commonly used in the non-Catholic institutions of learning, more especially those used in the public schools of our country. It is likewise often true of such books found in many of our public libraries. A brief examination of the contents of these various books will attest this fact.

To illustrate, we find, for instance, that while these books make note of the fact that nearly five centuries before the discovery of America by Columbus, Norsemen are supposed to have visited this country and to have given to it the name of "Vinland, the Good," yet very little note is ever made of the fact that this country is supposed to have been visited also by Norse *missionaries* who came in the Norse trading vessels to bring the true Faith to the savage natives and thus to begin the Christian civilization of this "good" land. And practically no note is ever made of the fact that these missionaries are supposed to have continued to visit this country at varied intervals, laboring here under the jurisdiction of the bishops of Greenland, through a period covering probably more than two centuries—up to the time when Greenland was invaded presumably by hordes of some of these very savages, and was herself laid waste to such an extent that no further visits to this country could be made.

This story is founded on inferences made from Norse literature and from records kept in the archives of Rome, relating to the missionary work done under the jurisdiction of Norse bishops. Then, too, many of the legends of our earlier Indian tribes lead to the conclusion that their forefathers must have been more or less familiar with the principles of the true Religion. This is especially apparent in their legends pertaining to the "Great Spirit," the Indian's idea of God. Then, as another instance, in the story of *Hiawatha* which, the author tells us, is based on legendary sources, we find evidence that the Indians had some idea of a Saviour. These legends are offered as proof that even after a lapse of many years, the Indians still retained some correct idea of the true God and of our Saviour, which ideas may be attributed to the teachings of those early Norse missionaries.<sup>1</sup>

And even though historians might choose to treat the story of the Norse visitation as an ancient and romantic legend, yet even as a legend it is still inseparable from the Church.

In accounts of the discovery of America by Columbus, unfavorable historians pass lightly by the fact that this discovery is due entirely to children of the Church. Columbus, himself, was a faithful son of the Church, and his voyages and discoveries were made possible through the influence of Catholic priests (Fr. Juan Perez and Fr. Francis, both Franciscans) and through the benevolence of their Catholic majesties, Isabella and Ferdinand, of that most Catholic country, Spain.

With the landing of Columbus, the Cross and the Religion of Christ were planted on these shores, never to be uprooted.

On his second voyage, the following year, Columbus was accompanied by twelve missionaries, among whom were the same Fr. Juan Perez and the Rev. Fr. Bernard Boyle, a Benedictine. These two priests had been chosen by the Spanish court on account of their learning and ability in order that, together with their missionary labors, they might make astronomical and cosmographical observations bearing upon all the

---

<sup>1</sup>Inferences place the scenes of the labors of these missionaries chiefly along the New England coast. To the Catholics of our country, therefore, it is very gratifying to assume that the first Mass ever said in the New World must have been said by one of those early Norse missionaries on the shores of our own United States—more than nine centuries ago!

new discoveries. This latter fact is very frequently received with astonishment by those who have read only non-Catholic accounts of the discovery of America.

And, following the voyages of Columbus, nearly every ship that sailed from Catholic Europe to these shores carried with it zealous missionaries whose purpose was to bring the true Faith with its civilizing influences to the inhabitants of the newly discovered lands. Nearly every expedition made into the new country in quest of territory was accompanied by priests and brothers in quest of souls. And yet, at the same time, it is true, as will be presently noted, that not a few of these missionaries were themselves among the first discoverers, explorers, geographers, scholars and historians to be found in connection with the history of this country.

And while many of those first ships, returning to the Old World, carried with them all that was left of their disappointed and disheartened passengers, these faithful missionaries nearly all remained behind in the New World, in order to carry forward the purpose for which they had come. It is quite probable that in more than one instance, they may have been the only white men left alone with the natives in the terrible wildernesses of this country.

With hardly a thought of anything save that of their sublime mission, these zealous men were unconsciously blazing the trails for the future civilization of all America. And they had begun to mould the history of this country long before Martin Luther turned loose on the world the havoc of his Reformation.

In connection with the labors of these missionaries, the work of colonization and civilization had advanced to such an extent that, as early as 1512, the Pope had erected an Episcopal see in San Domingo—a time when Luther was still reciting the offices of his order, five years before his excommunication from the Church!

Long before the various countries of Europe had fully awakened to the knowledge that Columbus had discovered, not merely a northwest passage with a few scattered islands, but, in reality, a vast new world, these faithful men were giving their lives that the Faith might live on these shores. Long before the various European powers had begun to realize the possible vastness of the new country or to consider the import-

ance and value of gaining possessions here, these men had begun the Christian civilization of this country and this civilization had taken root and was flourishing when the Church of England, under Henry VIII, first sprang into existence.

The see of Pueblo had been erected in 1519, a little more than a century before the Mayflower landed with its one hundred passengers breathing English hatred against the Church their fathers had forsaken.

The erection of an Episcopal see is, itself, prime evidence that churches and schools had already been established and that, under the jurisdiction of the new see, Christian education will continue to be guarded and fostered.

The see of Mexico, the first see of the North American continent, had been erected in 1530 and, under the Spanish missionaries, the churches and schools in Mexico and in our south and southwest were growing; and these missions, especially those of California, under the Franciscans, had become subjects for romantic history long before England ever took us into serious consideration and decided to become our "mother country."

St. Augustine, the first permanent settlement within the present boundaries of the United States, founded 1565 by Menendez, had been receiving Christian education from these missionaries more than half a century before the founding of the Jamestown colony.

Ste. Croix, on the coast of Maine, had been founded in 1604, and had been the scene of the labors of the French missionaries a century and a half before the Boston Tea Party episode.

In Maryland, the Catholic Faith had been established with the coming of the Baltimores in 1634, and although subsequent persecutions had apparently mowed it down, still it could not be uprooted and there it afterwards sprang into a new and more vigorous growth; and the city of Baltimore later became the seat of the first Episcopal see erected within the United States (1789).

To our north, the see of Quebec had been erected in 1674 and, under the French missionaries, most notably the Jesuits, the missions of Canada ("New France") had been thriving a full century before the battle of Lexington.

Something of the work accomplished by these French mis-

sionaries in these regions is delicately described in Longfellow's *Evangeline*, a story of "Arcadie."

Under these missionaries had also been established the missions along the Great Lakes and on the Mississippi, within the great "Northwest Territory." Kaskaskia, itself, afterwards the first capital of Illinois, was nearly a century old at the time of the signing of the Declaration of Independence. Kaskaskia, Cahokia and Vincennes (Indiana) were among the most important posts in English possession in this territory at the close of the Revolution. And, through the influence of Fr. Pierre Gibault, the pastor of these regions at that time, the Stars and Stripes were peacefully unfurled over these posts. For his influence in securing a peaceful surrender, Fr. Gibault won the title of "patriot priest of the West," and that was all he ever won save boundless ingratitude from those in authority.

Thus, briefly outlined, is something of the work of the Church in Christian civilization in the early days of America, beginning with its discovery—a civilization that had embraced our broad continent on all sides and had found its way through her wildernesses into her very heart long before the dream of American independence.

In many instances and in many places, the Faith may have seemed to have altogether died, yet for the most part, the roots remained, only to spring into newer growth later, as subsequent history will attest. For these roots had been planted by the children of a divinely founded Church and had been watered by the blood of her martyrs; and faithful, selfless lives had been continually and unsparingly given to fructify the growth of the plant, and the Divine Founder had failed not to supply the increase, an increase that was often greatest where persecution had most abounded, as has ever been the history of the Catholic Church.

To the Church's missionaries, too, and also to faithful children of the laity, are due many of the most important discoveries and explorations made in our country, together with maps and valuable records; but these, as well as the Church's work in the Christian civilization of our country, have been given but slight credit by unfavorable historians and compilers of textbooks of American history.

In many instances, these very records, especially those so faithfully preserved in the archives of the Church, have been the principal if not the only sources from which scholars and historians have gathered any authentic information concerning early America.

The history of the early Spanish south and southwest and not a little of that of our eastern coast, and practically all the history of early Canada, has been largely compiled from records made by the missionaries who first labored in those regions.

How invaluable to historians have been the *Relations* of the Jesuits, for in addition to accounts of the missionary labors of these priests, these *Relations* contain also scholarly and comprehensive accounts of the Indian tribes and of the country itself as the Jesuits found it in their journeys among the tribes, covering a period of nearly two centuries.

It is practically impossible to imagine any history of the early French colonization of America which has not been largely based on the *Relations* of the French Jesuit missionaries.

Whatever we have pertaining to the early history of the Mississippi is due to the children of the Church. Its mouth was first discovered (1520) by Alvarez de Pineda, who named it the *Rio de Santo Espiritu*. The main body of the river was discovered (1541) by de Soto, accompanied by a Franciscan friar; and later (1673) Fr. Jas. Marquette, one of the French Jesuits, accompanied by Joliet, a brother of the same order, navigated and explored the river southward and gave to the world the first complete authentic record of the same—a record that has proved of incalculable value to subsequent historians and geographers.

To the missionaries in the Mississippi valley are largely due the discovery of nearly all the other waterways which, with the Mississippi, formed the chain over which was later established the famous "new route" from Canada to the Gulf, the route with which the name of La Salle, also, is always associated.

These discoveries were made by the missionaries in their journeys among the tribes, for in those days most of the journeys in this part of our country were possible only by way of its waters.

The St. Lawrence was discovered and explored (1534-1535) by Jacques Cartier, a Catholic layman, to whom France owed all Canada.

Lake Champlain was discovered (1609) by Samuel de Champlain, the founder of the city of Quebec. Champlain was, according to the historian O'Gorman, "a soldier, a navigator, a courtier, a scientist, an *enthusiastic Catholic*, high-minded and brave." The fact conveyed by the italics is apt to be overlooked or altogether ignored by writers outside the fold.

Innumerable other examples could be given as evidence that the children of the Church, especially her missionaries, have always been first in all that pertains to the early history of our country. As O'Gorman further informs us, these missionaries labored not only as preachers of the Gospel, dying often as martyrs to their duty, but they labored as scholars and as schoolmasters, reducing to grammar and putting into print the dialects of the tribes, preparing catechisms, hymn-books and other books of instruction and devotion, and also vocabularies, grammars, dictionaries and other textbooks in the dialects, and these books were used in the instruction of the Indian.

One of the earliest literary works of these missionaries was the book, *De Unico Vocationis Modo*, written by the Dominican Las Cascas in Guatemala, 1536. This book, together with the labors of its author, was chiefly instrumental in suppressing the enslavement of the Indian. Las Cascas preached and wrote ways of "peace and persuasion" instead of ways of "violence and force" in the treatment of the Indian; and putting his own theories into practice, he succeeded in winning the confidence and converting one of the most hostile tribes on the islands, and in changing their "land of war" into the land of "true peace" that is, *Vera Paz*, the name which it bears to this day.

This, more than three centuries before Lincoln's Emancipation Proclamation!

These are but a few representative instances of some of the work accomplished by both the clergy and the laity in the early days of America.

The life of the missionary among the natives of our country would be in itself a matter for interesting history.

In order to win the savage heart of the Indian and to teach him, these missionaries not only learned the Indian's language, but adapted themselves to the lives and habits of the tribes, enduring indescribable hardships and sufferings, always amid many perils.

It is difficult for us even to imagine what life in the primeval wildernesses of our country must have been to these men, accustomed, as they were, to the civilization of Europe. Yet, they became indeed true brothers in Christ to these strange wild people, sharing their lives in every way, in season and out of season, helping them till the soil, sleeping in their miserable huts or out under the open sky, wandering with them through the forests, paddling with them in their canoes, very often performing all the labors of the journey—in fact, neglecting no opportunity to win the Indian to God, yet very often meeting only with faithlessness, ingratitude and even martyrdom.

The food of these missionaries consisted chiefly of wild game, native fruits, nuts and berries, or roasted maize, though very often, as one of them said, they were obliged to observe a "continual Lent."

While the struggle was going on between the various European powers to gain a dominance in this country, and through all the changes brought about by these continual conflicts, these faithful missionaries continued to labor in privation and sufferings and in continual conflicts these faithful missionaries continued to labor in privation and sufferings and in continual danger of death from exposure and famine, from fevers or the various other sicknesses attendant upon a strange climate and an uncultivated land, from accidents, wild beasts and wars, or more terrible still, from the uncertain and fierce outbreaks of the savage nature, a martyrdom as cruel and horrible as any endured by the early Christians.

From the very dawn of the discovery of this country, these men were giving their lives that the Faith might live in these lands and that Christian civilization might be established here for all people and all generations. And yet how seldom is the Church given her place in the sun of American history!

MYRTLE CONGER.

Shelbyville, Ind.

## EXTENSION TEACHING IN AGRICULTURE AND HOUSEHOLD ARTS IN IRELAND<sup>1</sup>

There are four distinct movements in Ireland for the betterment of rural folk that are attracting world attention. The first is the work of the Congested Districts Board, organized about sixteen years ago by an act of Parliament and charged with the duty and authority to purchase, at forced sale if necessary, the great estates given over to grazing cattle and sheep, to divide these estates into forty-acre farms, and to sell the farms so formed to men in the "congested districts." This term is applied to certain sections in the peat moors and in the mountains in the west of Ireland, where the population is many times greater than the land is capable of supporting. The population in these districts are the descendants of tenants evicted from the good agricultural lands now being divided when such lands were turned from cultivation to grazing. These large estates have been owned since the conquest of Ireland by Oliver Cromwell by English landlords and were farmed by Irish tenants. When American agricultural products found the English market in large quantities, beef and mutton became more profitable than other agricultural products. For this reason and other reasons not necessary to state here, tenants were forced by exorbitant rents from their holdings and the land turned into pasturage. The only place open to the evicted tenants for settlement was the bad lands in the peat moors and on the rocky mountain sides. "Dug

---

<sup>1</sup>Extension teaching in Agriculture and Household Arts as a function of the State Colleges of Agriculture in the United States has become such an important movement during the past ten years that great interest has been created in the subject. The last Congress (in May, 1914) passed an act (the Smith-Lever Act) providing Federal aid to assist these institutions in their extension teaching. Information from all parts of the world where similar work is undertaken is being sought in order that the best in the schemes in operation elsewhere may be adopted in the United States. Ireland has in this matter valuable lessons for the United States, probably more valuable than any of the other countries of Europe. The Irish plan of extension teaching in Agriculture and Household Arts is in many ways the best organized in the world—not only on paper, but in practice as well. The writer spent several months in Europe in 1914 studying the work of various educational agencies for the benefit of rural people, one month of which was spent in Ireland, making a special study of this extension teaching.

over" peat land, that is, land from which the peat had been removed, was capable of cultivation. Tiny patches of the mountain sides were cleared of stones and used as gardens. The conditions under which people were living in the congested districts is hardly imaginable and is almost impossible of description. Such a description, however, is unnecessary here. To these people the good agricultural lands are now being opened up, slowly, of course, as time is required to settle litigations with land owners who are unwilling to give up their estates, and to survey and divide the estates after they are obtained, to build the necessary roadways, provide drainage, and erect houses on each farm. When the estates are ready for settlement, the small farms, with the houses erected on them, are sold on long terms, sixty-six annual payments covering principal and interest. These annual payments are less proportionally than was formerly charged for rent.

It was the pleasure of the writer to ride about three old estates—thirty thousand acres in all of the most beautiful agricultural lands one could imagine. One of these estates had been divided and settled seven years before, the second two years before, and the third was being divided at the time of the visit. On the first settled estate were living between two hundred and three hundred families in neat cottages surrounded by well kept and well cultivated farms bearing all the marks of an industrious, prosperous, and happy people. They had been loaned money to purchase stock and tools by the Irish Department of Agriculture and Technical Instruction and they had been taught to farm by an expert farmer employed by the Department as an itinerant instructor devoting all of his time to teaching these men practical farming on their own farms. They were prosperous and had paid back the loans and many of them owned more stock than they could feed on their own farms and were renting pasturage on estates seized by the Board and not yet divided.

The second movement was the establishment of the Irish Agricultural Organization Society, the I. A. O. S. as it is usually called. In 1889 Sir Horace Plunket and a few other Irishmen saw that Ireland must organize her agricultural people in order that her agricultural products could compete successfully in the English market with the agricultural prod-

ucts of such European countries as Denmark, where the farmers were organized, and those of North and South America, and other far-away countries brought close by cheap transportation. After five years of educational campaigning, the I. A. O. S. was formed to assist in the formation of farmers' organizations for buying and selling, and for borrowing money. In the first ten years of its existence, over four hundred organizations were formed. By 1914 there were approximately twice as many. All do not attempt to do the same work. Some are buying and selling organizations only, buying at wholesale in quantities the things needed on the farms of their members and selling in large lots without the assistance of middlemen, carefully sorted and packed agricultural products, such as butter, eggs, poultry, bacon, ham, honey, etc. Many are creamery associations, owning and operating creameries making a uniform grade of butter from the milk of the cows owned by their members. The butter is packed and sent to the London market, where good prices are obtained on account of its quality and the guarantee relative to its quality by the creameries which make it. Others are borrowing associations. These are of special interest, as farmers in Ireland, as well as in the United States, have difficulty in borrowing money for the time necessary to raise and harvest crops. These Irish cooperative borrowing associations are copied after the Raffeisen Banks of Germany. A dozen or twenty farmers in a community may form an association. None subscribe stock. The association borrows money from various banks *without any security except that every member is individually responsible for the entire amount borrowed*. When twenty farmers borrow money on this condition, the banks making the loan are as secure as if government bonds had been deposited as security. The money is then loaned to individual members for *productive purposes* only, after the loan and the purpose have been approved by the entire membership of the association. One farmer may desire to borrow \$100 for six months to lay drain pipe. He gets the loan if the other farmers in the association are of the opinion that the expenditure for drainage would be justified. The scheme interests every farmer in what every other farmer is doing and has many self-evident advantages.

The third movement is for the improvement of livestock. Ireland's agriculture, to be the best for generations to come, must be an agriculture based upon farm stock. The climate is too moist for grains to ripen well. The greatest profits will come from animal products, such as milk, cream, butter, eggs, poultry, honey, beef and mutton, so that the products of the soil may be fed to stock and the fertility of the agricultural lands maintained. The Department of Agriculture and Technical Instruction is responsible for the movement to improve all kinds of livestock throughout Ireland by a system of inspection and approval of breeding animals. High grade males are approved by the Department and their services placed within the reach of the farmer by a system of "grants" from the Department made to pay for such service. The farmer wishing to improve his herd of dairy cattle breeds his cows to a bull approved by the Department, paying for the service of the bull about the price that he would have to pay for the service of an unapproved bull. The owner of the bull is insured against loss by the Department, which pays him a sum of money depending upon the number of cows served. A poor farmer desiring to secure a better grade of turkeys may purchase from the owner of a flock of "approved" turkeys a setting of eggs at the same price that he would pay for eggs from an unapproved flock, the Department paying to the owner of the approved flock the difference in price.

The fourth movement is for the teaching of agriculture and household arts to adults and the older boys and girls through various schemes. For the agriculture, there are employed in each county a number of county itinerant instructors in agriculture, horticulture, bee-keeping, poultry, and butter making. The instructors in poultry and butter making are women. In the thirty-three counties there are employed for this work approximately 138 instructors. In addition there are employed by the Department forty-three "overseers," who are special instructors devoting their entire time to assisting the new farmers in the newly settled regions opened up by the Congested Districts Board. The work of these men has already been mentioned. The county itinerant instructors devote their time to advising farmers relative to their farm work, conducting field experiments and demonstrations, and in lecture work.

In addition, from November to March they are employed in teaching the winter agriculture classes. These winter agriculture classes, open to young men living on farms, are held in two or three places in each county, extending approximately through sixteen weeks. Similar classes for girls and women are conducted by the women instructors in poultry and dairying. The itinerant instructors also act as inspectors for the Department in various agricultural schemes performed by local authorities under the general direction of the Department of Agriculture and Technical Instruction.

For household arts there are employed in each county special itinerant teachers who devote most of their time to holding schools in various sections of the county for girls above school age and adults. The schools are held in whatever buildings may be provided by the community—sometimes the school-house, sometimes the court room, and in many instances cottages formerly used as dwelling houses. The teacher brings with her the complete equipment necessary for conducting classes in cooking and sewing. The size of the classes is limited to 16, but two classes are organized in each community, one attending from three to five each afternoon, the other from seven to nine. The school, as a rule, remains eight weeks in the one community. Each attendant gets, therefore, 40 two-hour lessons. The work given is of the most practical kind, intended to assist farm wives in getting the most possible out of the foodstuffs which they have to prepare.

In addition to these movable schools of agriculture and domestic science, are held schools of farm carpentry. The arrangement is similar to that for the cooking schools. The instructor, with eight carpenter benches, at each of which two persons may work, and the other necessary equipment, goes to a community and remains for eight weeks with classes in the late afternoon for the older schoolboys and in the evening for boys and men employed on the farms during the day. The work done is confined largely to the construction of wooden articles used on the farm or in the farm home.

For the more formal education in agriculture are maintained several classes of schools. There are five Agricultural Stations which are in reality practical farm schools for farm apprentices. One located at Athenry may be described as the

type. This Station school consists of a six hundred acre farm conducted as nearly as possible as a model commercial farm under the immediate direction of a competent farmer. Assisting this farmer is one instructor, most of whose time is given to class-room work. On the farm are living thirty young men students who are admitted to the school for a twelve months' term. During this complete year they do all of the farm work, devoting practically ten hours a day to farm labor and three hours a day to class-room work. The boys employed in the barns with the stock attend classes in the afternoon; those working in the fields attend classes in the evening. The class-room work is largely agriculture with some general science and additional work in English, literature and arithmetic. It is the aim of the school to give every boy actual practice in the various farm operations so that he is familiar with all ordinary farm operations with modern methods. At the completion of his year's work, he is paid the equivalent of \$50 in cash if his work has been satisfactory. Many of the boys at this school, as well as at the other similar schools, are selected from the most promising youths in the sixteen weeks' winter classes conducted by the itinerant instructors in the various counties. The majority of those finishing the course return to the farms.

At Glasnevin, a few miles north of the City of Dublin, is maintained what is known as the Albert Agricultural College. This is also a one-year school attended principally by boys who have completed the one-year course at the various Station schools or have had equivalent training elsewhere. The Glasnevin Agricultural College is located on a fully equipped modern farm. The boys here devote much more of their time to class-room work, but are still required to do much practical work on the farm. At the completion of their one-year course, those whose work has been most satisfactory are awarded scholarships to the Royal College of Science located in Dublin, where they receive a full four-year course equivalent to that given in the best agricultural colleges in the United States. None of their time is given to farm practice, as they are all perfectly familiar with the farm practice from their two years' experience before entering the Royal College. In connection with their class-room instruction there is, however, con-

siderable laboratory work and demonstrations on the farm at the Glasnevin College. Also, students visit private farms in the vicinity for the purpose of studying farm stock or various phases of agricultural work. The graduates of Glasnevin College who do not enter the Royal College either return to the farms as farmers or are employed as overseers in the congested districts. Graduates of the Royal College of Science from the Agricultural Department are practically all employed as itinerant instructors in the various counties or as instructors in agriculture in the Station schools or other schools.

For girls there is a similar system of schools; the most promising girls attending the schools conducted by the itinerant county instructors in dairying and poultry are awarded scholarships in the Munster or the Ulster Dairy Institute. There are also maintained what are known as schools of rural domestic economy. In these schools girls are taught the things that the rural housewives need most to become efficient housekeepers and homemakers. The courses include cooking and sewing of the most practical kind. In addition to this they are taught dairy work, poultry raising, and kitchen gardening. To go with this practical work are given courses in reading, arithmetic, and other regular school subjects. Courses are one to two years in length. Graduates return to their homes to work, except those who may be selected to attend the Dairy Institutes just mentioned.

At the Munster and Ulster Dairy Institutes all girls take a one-year course in practical work in dairying, poultry keeping, and in household arts. The arrangements are very similar to those at the agricultural Station schools for boys. The most promising girls, upon the completion of the one-year course, are sent to the Munster Institute, where two years' additional work is provided to fit them for itinerant instructors in various counties or for instructors in the schools of rural domestic economy.

All of this work mentioned above, in the improvement of live stock and in the maintenance of itinerant instructors in agriculture and household arts, as well as the management of the agricultural schools, the agricultural college, the dairy institutes, and the Royal College of Science, is under the Irish Board of Agriculture and Technical Instruction. This

board was organized in 1900 and is supported by a parliamentary grant. Its policies are determined largely by an advisory committee consisting of two representatives from each county. To it is given in addition to the functions already stated general control work in agriculture, performed by State boards of agriculture or agricultural experiment stations in this country, such as the prevention of diseases among live stock, the analysis and certification of fertilizers, inspection of nursery stock, etc. In addition it replaces the old Board of Fisheries with functions relative to the control and encouragement of the fishing industry. It has two departments, one concerning itself with agriculture, the other with technical instruction. The department for technical instruction has in a large measure control of the technical schools, continuation schools, etc., established in most of the cities of Ireland. Its work is supported by continuing appropriations made by Parliament when the Department was established of £190,000 annually, and by annual appropriations of various amounts for administration and special purposes. In 1913-14 the special appropriations amounted to nearly £250,000. For the year the Department had available over \$2,600,000. This does not include funds available for the Congested Districts Board nor a small amount available to assist the work of the Irish Agricultural Organization Society.

A. C. MONAHAN, U. S. Bureau of Education.

## THE MISSION PLAY OF SAN GABRIEL

The Mission Play, written by John Steven MacGroarty, a native Californian and resident of Los Angeles, perpetuates in its vivid pageant-drama many notable incidents of the picturesque period in the history of the Californias, generally termed "the old Mission days." The Mission Play in spirit and technique resembles the "Passion Play" of Oberammergau, and it is the earnest hope of the patriotic Californians that this play will become a permanent institution, ever serving to remind the coming generations of California of the debt they owe to the memories of the Jesuit and Franciscan fathers, by whose labor, blood and tears their glorious State was won.

The play is produced at San Gabriel, in the very heart of the old Mission country and the quaint little theater especially constructed for its production, nestles almost within the shadow of the Mission San Gabriel, the fourth in point of age of California's chain of one and twenty missions—historic links of the great *El Camino Real* (the King's Highway), which extends from San Diego to Sonoma, a distance of more than seven hundred miles.

The Mission Playhouse lies within beautiful gardens, through which the audiences promenade during the intermissions of the play until they are summoned to their places by ancient Mission bells rung within the theater. Along the tropical aisles of the playhouse garden are miniatures of all the old Missions, rendering the theater and its surroundings second in interest only to the play itself.

The play has successfully passed its third season, inclusive of seven weeks at San Francisco and San Diego, showing a marked increase in enthusiastic interest manifested by both native and tourist pilgrims.

The first and second acts center chiefly around Father Junipero de Serra, who was appointed *presidente*, or superior over all the California mission territory in 1767, immediately after the expulsion of the Jesuit Fathers by the royal decree.

Father Serra, upon his arrival in Mexico from Spain in 1749, made the entire journey from Vera Cruz to the capital on foot, and from this ordeal resulted a severe injury to one foot,

from which he suffered intensely all the remainder of his life. Yet, this painful disability in no wise checked him in his labors. His desire to Christianize and *humanize* the Indians burned in his heart as clear and unwavering as an altar flame, and lifted him to heights of such utter selflessness that mere bodily sufferings were forgotten, or rather unconsidered. He made long, perilous journeys from mission to mission, usually on foot, with his foot and leg so discolored and so swollen that the Indians, upon seeing it in that condition for the first time, believed him to be suffering from the bite of a poisonous snake.

At the Santa Ynez Mission, among the ancient vestments and other relics of the old mission days, is a huge, yellow silk umbrella, quaintly bordered with blue, the common property of Father Serra and his brethren, with which they were wont to protect themselves from the sun when journeying between missions. And one can conjure up a mental picture of Father Serra's limping, travel-worn form trudging undauntedly onward over the rough, heart-wearying trail, with his kindly, serious face set steadfastly forward to sublime achievement from beneath the amber shelter, with an odd stirring of the heart. It seems to me that this shabby, faded thing should be held the dearest, most revered memento of Franciscans—dearer even than the treasures at Mission San Carlos, which include Father Serra's vestments and his beaten silver altar service brought for him from Spain, for its worn, drab folds are as eloquently the symbol of their greatest, most supreme self-sacrifice, even as are the other the sign manual of the hours of the triumphant fruition of their labors.

Finally, when he had grown too weak, and too nearly helpless to travel on foot, tradition tells that Father Serra made his last pilgrimage along El Camino Real upon a patient, sedately-ambuling mule, from and upon the back of which he was laboriously hoisted by his companions at each stop. The missions were reckoned to be a day's journey apart, but the day that accomplished this journey must begin long before sunrise, and was ended long after sunset, and of such weary, pain-filled days was Father Serra's last visit to his beloved missions, before he returned to Carmel, the best loved of them all—to die.

Not even the Mission Play can give us more than a faint conception of the infinite patience with which he labored with his Indian family at each newly established mission. He taught them to wear clothes, for he found the men and boys stark naked, while the women, who were greatly outnumbered by the men, wore a sort of girdle.

He taught them the sanctity of the marriage relation, and labored to teach them the basis principles of honesty and morality, leading them into the knowledge and understanding of religion. With wise regard for their physical welfare, he taught them to build themselves permanent shelters, and to till the soil and plan a food supply other than that merely to satisfy the moment's hunger. Truly, a more sublime, heroic character could not have been chosen for the "Mission Play" than Father Serra, with whom the play opens waiting at the old San Diego Mission for the return of Don Gaspar de Portola from the North, where he has gone to find the fort of Monterey, and bring back arms and supplies. Don Gaspar returns empty-handed and sorely discouraged, unable to find Monterey, although he had discovered the present site of San Francisco.

The discouraged, disgruntled Don endeavors to induce Father Serra to return to Mexico, but the Padre refuses to abandon his Indian converts, and offers up a fervent prayer for aid. Then a relief ship, "The Sail That God Sent," appears upon the horizon, and the act closes with the baptism of his first Indian convert.

The second act shows the mission country about seventeen years later, the beginning of the most prosperous years of the Missions. In this act many joyful characteristic Indian dances and ceremonials are shown with a careful adherence to detail that renders these lighter scenes of historic value. With the second act, the spectator begins to realize the scope and magnitude of the play, in which there are one hundred actors, thirty of whom are native California Indians, many of them descendants of Father Serra's first converts. The most impressive scene of the second act shows the Mission San Carlos Borromeo, usually called El Carmel from the beautiful bay of El Carmel near which it is situated. At that time it was the seat of government over all the Missions. In the

Mission Play El Carmel is shown as it was in 1784, fourteen years after it was founded by Father Serra.

The third act is depicted in 1847. The Mission Fathers have been hampered in their work, and their flocks have been corrupted by unscrupulous officials and the American adventurers who had, in that period, flocked to California. Mission Santa Ynez, with all its holdings, had been sold by the Mexican government the year before, as also was Mission San Miguel, Mission San Jose and Mission San Fernando—the home of Romona, the heroine of Helen Hunt Jackson's story of that name. Many of the Missions had been damaged and partially destroyed by earthquakes. The Indians, influenced by scheming mercenaries, grew disobedient and unruly, abandoning their hard-learned pursuits and acquiring habits of thrift. Much of the Padre's patient labor had been undone—sacrificed to selfishness and greed. Thus it may be seen that the second and third act are sharply contrasted.

The mirth and pathos of the great pageant lingers long in the memory, and might almost be regarded as a reverential memorial to the heroic, saintly men who blazed the way through the wilderness with the lighted torch of Faith.

M. F. RITTENHOUSE.

San Luis Obispo, Cal.

## THE CULTURE EPOCH THEORY

It was, perhaps, inevitable that the rapid growth of the biological sciences during the latter half of the nineteenth century should in many ways effect educational theory and educational practice. Nor should it be considered a matter of surprise that biological terminology and biological hypotheses and theories when transferred to other fields, would occasionally lead to extravagances and even to dangerous errors. The natural desire for uniformity makes it easy in such transfers to overlook fundamental considerations of the utmost importance, and it is not often that the workers in one field have a sufficient knowledge of the other to verify the theory in its original field and to be able, at the same time, to judge of its suitability in the other. To these two causes of error may be added a third of scarcely less magnitude, viz., the tendency to transfer authorities from one field to another. The shadow of a great name frequently awes and prevents the free exercise of intelligence among those at least who possess a meager supply of confidence in their own judgment.

It would, indeed, be difficult to overstate the benefits which education has derived in recent years from the biological sciences both directly and indirectly through modern psychology, and it would seem that education has very much still to receive from the same source. All this however, should not blind us to the fact that the transfer of thought and theory from biology to education when made by the incompetent or the uncautious is fraught with grave danger. A notable illustration of this may be found in the Culture Epoch Theory and its pernicious effects upon educational practice in this country.

The rapid development of the science of embryology a generation ago was due, in large measure, to the acceptance of the doctrine of recapitulation. The changes taking place in the developing mammalian embryo, had seemed to be confused and kaleidoscopic until a suggestion was made that the individual within the brief period of em-

bryonic life recapitulates the ancestral forms in the sequence in which these forms actually appeared in the history of the race or phylum. This doctrine is summed up in the single phrase *Ontogeny is a recapitulation of phylogeny*. In the light of this hypothesis the multitude of embryonic changes which had previously seemed confusing and bewildering fell into their places and took on a definite meaning.

The doctrine of recapitulation did not spring into existence full fledged; it took the usual time to win its way to general acceptance. Probably the first suggestion of the doctrine is contained in the following statement made by Mr. Sedgwick in the *British and Foreign Medical Chirurgical Review* for July 1863: "Atavism in diseases appears to be but an instance of memory in reproduction, as imitation is expressed in direct descent; and in the same way that memory never, as it were, dies out, but in some state always exists, so the previous existence of some peculiarity in organization may likewise be regarded as never absolutely lost in succeeding generations except by extinction of race."

Owing to the bearing which the doctrine of recapitulation has on the theory of evolution, it soon challenged the attention of workers in all the departments of biological science. In fact, in a short time, it came to be looked upon as one of the main lines of evidence for the theory of evolution itself. The embryonic changes through which the fertilized ovum is gradually transformed into the complex structure of the fully developed organism are just such as would be obtained from arranging a definite series of living beings from the lowest to the highest in the order of their increasing complexity. It is a brief summary of the forms of life which have appeared upon the earth presented in the same sequence and it harmonizes with the data brought to light in the study of the geographical distribution of animal and plant forms.

All that we know concerning the unity of nature and the analogies between vital and conscious phenomena negatives the supposition that a law of such universal validity in the development of the physical life of the

individual and of the race would halt abruptly at the frontiers of conscious life. Nothing could well have a greater antecedent probability than that the doctrine of recapitulation would apply to the conscious life of man with no less rigor than to his physical life. Students of genetic psychology accordingly turned to race history for light in which to examine the tangled skein of phenomena exhibited in the mental development of the child and the knowledge yielded up by genetic psychology is not without value to the student of ethnology.

In making the transfer of the doctrine from biology to psychology, psychologists and educators of wide repute and unquestioned ability have, however, at times seemed to forget an important item, *i. e.*, that in embryology we are concerned largely with structure whereas in psychology, we are dealing chiefly with function and we cannot transfer validly from one of these sets of phenomena to the other. The Culture Epoch Theory furnishes an excellent illustration of the non-validity of such a transfer.

The doctrine of recapitulation is not confined in its application to the unfolding of embryonic life. It is applicable throughout the entire extent of morphological development. The deer upon attaining the breeding age develops a one-pronged horn which it sheds in due time. A year later it develops a two-pronged horn and thus in time it is equipped with a fully developed arborescent antler. Now this series of changes which may be observed at the present time during the life history of existing deer parallels the race history of the deer as far as this is revealed to us by the record of the rocks. The one pronged deer was gradually replaced by the two pronged deer and these in turn gave way to deer with more complex antlers. Other instances of similar import may be observed in the larval stages of lower animals such as frogs and insects. In all these instances the ancestral structures which appear in the course of individual development may actually function, and thus the doctrine may be said to apply, indirectly at least, to physiological phenomena.

But the physical development of man and of all the higher animals is practically completed within the span of embryonic life where the recapitulated structures are prevented from functioning, and this suppression of function permits of an abbreviation and atrophy of the recapitulated structure which is wholly incompatible with normal function. Moreover, the suppression of function in these recapitulated structures hastens the process of development, and permits the individual to attain a higher level of structural development than would otherwise be possible.

"There is a salamander which differs from most other salamanders in being exclusively terrestrial in its habits. Now, the young of this salamander before their birth are found to be furnished with gills which, however, they are never destined to use. These gills are so perfectly formed, that if the young salamanders be removed from the body of their mother shortly before their birth and be then immediately placed in water, the little animals show themselves quite capable of aquatic respiration, and will merrily swim about in a medium which would quickly drown their own parents."<sup>1</sup> We have here evidence of repetition of ancestral structure, but the repetition is purely morphological. The further back we go in the embryological unfolding, the less developed we find the ancestral structures which are indeed not *repeated* but *recapitulated*. Not one of the repeated or recapitulated structures which occur in embryonic life are destined to function in the life of the individual in which it appears. It is necessary to emphasize this truth that we may understand how wholly unwarranted is the application of this doctrine which is put forth in the Culture Epoch Theory.

In the biological field we find nature doing her best to suppress the functions of all the recapitulated ancestral structures, and on the success of her endeavors in this direction depends the advancement of the creature in organization. "I ask the reader," says Romanes, "to bear in mind one consideration, which must reasonably prevent our anticipating that in *every case* the life history

<sup>1</sup>Romanes, *Darwin and After Dar.*, Chicago, 1906, vol. 1, p. 102.

of an individual organism should present a full recapitulation of the life history of its ancestral line or species. Supposing the theory of evolution to be true, it must follow that in many cases it would have been more or less disadvantageous to the developing type that it should have been obliged to reproduce in its individual representatives all the phases of development previously undergone by its ancestors—even within the limits of the same family. We can easily understand, for example, that the waste of material required for building up useless gills of the embryonic salamander is a waste which, sooner or later, is likely to be done away with; so that the fact of its occurring at all is in itself enough to show that the change from aquatic to terrestrial habits on the part of this species must have been one of comparatively recent occurrence. Now, in as far as it is detrimental to a developing type that it should pass through any particular ancestral phase of development, we must be sure that natural selection—or whatever other adjustive cause we may suppose to have been at work in the adaptation of organisms to their surroundings—will constantly seek to get rid of this necessity, with the result, when successful of dropping out the detrimental phases. Thus the shortening of developmental history which takes place in the individual lifetime may be expected often to take place, not only in the way of condensation, but also in the way of excision. Many pages of ancestral history may be recapitulated in the paragraph of embryonic development, while others may not be so much as mentioned. And that this is the true explanation of what embryologists term 'direct development'—or of a more or less sudden leap from one phase to another without any appearance of intermediate phases—is proved by the fact that in some cases both direct and indirect development occur within the same group of organisms, some genera or families having dropped out the intermediate phases which other genera or families retain."<sup>1</sup>

Whether or not the doctrine that ontogeny is a recapitulation of phylogeny be accepted as true, the fact still

<sup>1</sup>Op. cit. p. 104.

remains that the doctrine as accepted in current biology lends no support whatever to the Culture Epoch Theory which is supposed to be the logical application of the doctrine to the process of education. The most important features of the biological evidence for the recapitulation theory may be summed up as follows: (1) We are dealing with recapitulation, for the most part and not repetition. With few exceptions the ancestral structures which reappear in embryonic life are mere rudiments utterly incapable of functioning. (2) Nature is constantly reducing and finally eliminating the ancestral phases in ontogenetic development. (3) High development depends upon the extent to which nature has succeeded, first in preventing functioning, and secondly, in abbreviating or eliminating ancestral structures. It is true that the insect pauses in the grub stage and functions and that the frog pauses in the tadpole stage, but it is well also to remember that the adults in these forms of life never ascend beyond the plane occupied by a grub or a frog. High organization, such as is to be found in man and mammals, is attained only where nature has succeeded in causing the parent to function for the offspring throughout the entire developmental series.

If education is to follow the lead of this doctrine it must endeavor to carry the child's conscious life through the recapitulated phases of race history without allowing it to function in any of these phases. And it must, if it would attain a high degree of development in the mental life of the individual, hasten the child as much as possible through these ancestral phases. It must, moreover, by denying to the child all stimulus to functional activity in these early forms cause the forms themselves to atrophy and gradually to disappear. It is indeed strange that the bearing of this embryological doctrine should be so completely misunderstood by the framers and advocates of the Culture Epoch Theory.

The Culture Epoch Theory was foreshadowed by Herbart and Froebel but was first definitely formulated by Ziller who says: "Every pupil should pass successively through each of the chief epochs of the mental develop-

ment of mankind suitable to his stage of development. The material of instruction, therefore, should be drawn from the thought material of that stage of historical development which runs parallel with the present mental stage of the pupil." Professor Graves after citing this passage adds: "The theory of culture epoch like the biological theory of 'recapitulation' of which it is a pedagogical application is now admitted by most educators to be thoroughly inconsistent. While it has occasioned much academic discussion, few educators, besides Ziller, have ventured to embody it completely in a course of study."<sup>2</sup>

Had the Culture Epoch Theory and its influences been confined wholly to Ziller and to his immediate disciples, the discussion of the subject would rightly belong to the History of Education rather than to the Philosophy of Education. But, unfortunately the doctrine has had a wide and deep influence on education in this country. Consciously or unconsciously it has modified textbooks and methods that are still in use in many of our schools and are likely to continue in use for many a day to come.

It is quite true as Professor Graves says, that the doctrine is at present thoroughly discredited by educators who have an adequate scientific training. But unfortunately it has in the past found support in some of our most influential educational leaders and even should these same leaders now make a public retraction of their belief in the theory it would take the usual time for the recantation to overtake the original statement.

In the Epitome of President Hall's Educational Writings, brought out by Dr. Partridge with the hearty endorsement of President Hall in 1912, the Culture Epoch Theory holds a central place; nor does the work contain any hint that President Hall has changed his views on this matter. It would be difficult to find a clearer statement of the Culture Epoch Theory than that contained on pages 106-108 of this work: "The child learns, and becomes adapted to, practical life, by passing through all the stages through which the practical activities of

<sup>2</sup>Graves, *Hist. Ed. Mod. Tim.*, New York, 1913, p. 213.

the race have passed, and this is, at the same time, the highest type of culture which he can absorb. He must practice for a time that which shall be but of temporary interest in order to proceed by nature's way to the next highest step. . . . In the earlier periods in the development of all mammals, the embryo passes through stages that do not in the least indicate what the adult form will be and which from practical consideration would seem wrong and superfluous. And yet these stages are of the utmost importance, for many of the most essential higher structures could not be produced without them. Precisely this principle holds, to use a single illustration, in the growth of the tadpole's tale, which is in itself of no conceivable use to the adult frog, but contains the means of development of his legs. This biological principle is more than analogous to the principle of human mental growth. It is the same principle. . . . The problem of education is to discover the stages and manner of transformations in the child and learn how to facilitate growth, complete the coordination of these stages into unity, supply the right culture or nutritive material. Only thus can we expect to find educational standards to protect against the many influences in society—in home, school, church, civilization generally—which tend to break up the natural processes of growth of the child, make him precocious, drive him to too early specialized and practical life, and teach him what he is not ready to learn."

There is in this passage a curious blending of elemental biological truths with strange misconceptions which lead to an application of the doctrine in a sense wholly opposed to that which nature provides. Even if it be granted that each previous stage of embryological unfolding contains elements which, through metamorphoses become the structures in the subsequent stage, it does not follow that the structure in its earlier form should be fully developed or should function in order to produce the transformed structure of the subsequent stage. In fact the very opposite of this is what we find throughout the entire extent of embryonic development. Nature is busily

at work transforming these structures and preventing all of them from full development and from functioning until the final structures are reached in the latter stages of development. If we are to apply this doctrine in the field of education, therefore, it is clear that while we may find the explanation to many of the phenomena exhibited in the development of the child's mind and heart in the fact that he is recapitulating in his mental life the history of his race, we must cooperate with nature in hastening the child through these developmental stages while preventing or reducing their function to a minimum not by external force indeed, but by withholding the stimuli which would cause the child to remain in these stages and function instead of hastening forward to better and higher things. We must in fact, cooperate with "the many influences in society—in home, school, church, civilization generally—which tend to break up the natural processes of growth of the child." Whether or not the doctrine of recapitulation be true as applied to morphological development of the higher animal, it is perfectly obvious that it lends no support whatever to the practice of inducing the child to linger in each ancestral phase of racial development that he is recapitulating, as is urged by the Culture Epoch Theory and its advocates. And it is difficult to understand how a man of such wide scientific attainments as the President of Clark University, could make such a fundamental error in the application of the doctrine of recapitulation as that contained in the following statement: "The first problem is to learn how to recognize the stages in which nature is at work, and we must then allow these stages free play, suiting instruction and culture to them with full confidence that the insight of nature and of the race is better than the wisdom of the individual, and that if nature be wrong, it will certainly be impossible to devise a method that shall contain less dangers of error."<sup>4</sup> Were the view here expressed correct, a reconstruction of the entire work of education would be demanded, and if it be erroneous it is of the utmost importance to correct the error. Unfortunately we are

<sup>4</sup>Op. cit. 109.

not now in a position to consider the question as if it were about to be proposed to the educational world. The error has already been widely accepted and is bearing abundant fruit of its kind. Those who have undertaken to carry the theory to its logical conclusions are demanding that we set aside the child's social inheritance and frankly accept his physical inheritance as the guide to the development of his mental and moral life. They are urging all our teachers to take sides with the tendencies of the child's physical nature in opposition to the socializing tendencies "of home, school, church, civilization generally." Nor has the doctrine been confined to philosophical speculations on educational problems. It has taken on concrete and practical form in text books and other forms of literature which are being put into the children's hands. It is embodied in methods which are being employed very widely in the public schools of the country.

As an illustration of what the Culture Epoch Theory stands for in the primary rooms we will turn to the "Industrial and Social History Series," by Katherine Elizabeth Dopp, Ph.D., of the University of Chicago. The first volume of this series appeared in 1903. The fourth volume was issued in 1912. The books are intended for the use of children in the primary grades.

In the first volume, the "Tree Dwellers" the author says: "I wish to take this opportunity to express my gratitude to Professor Dewey for the suggestions he has given me in reference to this series and to acknowledge that without the inspiration that has come through his teaching I should never have undertaken a work of this kind." There follows a litany of learned authorities whose advice and cooperation was secured, or whose authority was invoked in support of the work.

The series of books attempts to carry the child through the various epochs in the development of the race beginning with the "Tree Dwellers." It is suggested that the children be brought to live over again as vividly as possible, through imagination and dramatization, the life of these Pleistocene people. The teacher is urged to impress upon the children that "although the father was more or less

attached to the primitive group, it was the mother and child that constituted the original family." When the second child came the first was pushed off and made to shift for himself. In fact the Tree Dwellers are presented as animals among animals, with little or nothing to distinguish them as human beings. They were without family life, without homes, other than those which they could provide for themselves in the tree-tops. They knew nothing of fire or of cooperative action. We are further told in the "Suggestions to Teachers" at the end of the book that "the problems with which the child at this time is grappling, are so similar in character to those of the race during the early periods of its development that they afford the child a rich background of experience suited to his own needs."

The twentieth lesson of this series tells how two boys who, having slept in a tree all night, secured their breakfast. "The boys slipped down from the trees and picked up their clubs. They crept up softly and peeped into the alders. 'There is nothing there,' said One-Ear. Bodo knew better. He noticed a hump among the leaves. He reached out and touched it. It was a little calf that had been hidden there by its mother. It scarcely moved as Bodo touched it. Its mother had taught it to lie still. Many people might have passed it by. But Bodo had sharp eyes, and, besides, was very hungry, so the boys killed the calf and began to eat the raw flesh. They ate until they were satisfied."

This excerpt is taken as a specimen of the phase of human life that the child of six and a half or seven years old is supposed to be reliving. Long ages pass before primitive man reaches the stage of refinement which the children of seven or seven and a half years are supposed to be reliving. The characteristics of this antique civilization may be judged from Lessons V and VI of the "Early Cave-Men."

"THINGS TO THINK ABOUT

What do you think the Cave-Men will do with Sabre-Tooth's skin? What will they do with the teeth and claws? What will they do with his flesh? Can you think

of what they might do with the bones? How do you think they learned to cook food?

*Preparations for the Feast*

How excited all the people on the hills were when they knew that Sabre-Tooth had been killed! Everybody wanted to see him. Young and old crowded to see the monster as he lay stretched out on the ground. They gazed at the creature in silence. They admired his rich tawny stripes. Not a man on the hills had ever before been able to get such a skin. They all wished that they might have it, but they knew that it belonged to Strong-Arm. They examined the two large sabre-teeth. They felt the smaller teeth and claws. At length the men began to quarrel about the trophies, but Strong-Arm waved them back. He claimed one sabre-tooth for himself and allowed the other to go to the brave old man. When Strong-Arm spoke the men kept silent, for they knew that the trophies belonged to the bravest men. But they were given a share in the smaller teeth and claws. While they were loosening them with stone hammers, the women were hunting for their stone knives. They were soon busy taking off Sabre-Tooth's beautiful skin. When the heavy skin was off, they began to get ready for the feast. They ate pieces of raw flesh as they worked, and tossed pieces to the men and boys. They were all too hungry to wait for the feast. Besides, they were used to eating raw meat. But they had learned how to cook meat at this time. They had learned to roast meat in hot ashes. At first they roasted the animal in its skin, but now they knew a better way. They skinned the animal and cut out the ribs. Then they buried them in hot ashes. They covered the ashes with hot coals. They cut slices of meat with their stone knives and put them on roasting sticks. Then they held these sticks over the hot coals just as we sometimes do today.

THINGS TO DO

*Make believe that you are doing some of the work that the Cave-Men did, and see if anyone can guess what it is. See*

*if you can cook something over the coals. Ask someone to read you the story that Charles Lamb wrote about the roast pig.*

## VI

## THINGS TO THINK ABOUT

How do you think the Cave-Men would act at a feast? What would they use for dishes? What would they do to entertain themselves and their neighbors? When would the neighbors go home?

*The Feast*

Nobody knew just when the feast began. Nobody set the table, for there was no table to set. But the women brought bowls they had made out of hollow gourds. Before the meat was half cooked everybody was eating. Some ate thick slices that had been partly roasted on sharp sticks. Others chewed raw meat from bones which they tore from the carcass. The children sucked strips of raw meat and picked the scraps from the ground. When the women lifted the ribs out of the hot ashes they found a nice gravy. They dipped up the gravy in their gourd bowls and gave it to the men. Strong-Arm dipped some up with a bone dipper that he had made from the skull of a cave-bear. Then he tore out a rib from the carcass and gnawed the meat from the bone. They all held what they ate in their hands. They ate very fast and they ate a long time. At last their hunger was satisfied, and they began to crack the marrow bones and scrape the marrow out with sharp sticks and bones. When the men became tired of sucking the bones they tossed them to the women and children. Then the men joined in a hunting dance while the women beat time with the bones. The women chanted, too, as they beat time. They danced until all became tired and the visitors were ready to go. Then Fire-Keeper loaded pieces of meat upon the backs of the women and all gathered around to see the neighbors start home. As soon as they were gone the Cave-Men prepared to rest for the night.

## THINGS TO DO

*Take turns in doing something that the Cave-Men did at the feast and let the children guess what it is. Find some good marrow bones and crack them. Find out whether we use marrow bones for anything today. If you think that you can, make something out of marrow bones. Can you think why bones are filled with marrow? See if you can beat time with marrow bones so as to help someone to do his work. See if you can make dishes of pumpkins, squashes, melons, cucumbers, or anything else that you can find."*

Nothing further is needed surely than such lessons as these to demonstrate the viciousness of the Culture Epoch Theory. Granting, for the sake of argument, that the child's unfolding conscious life at the age of seven and a half years presents a recapitulation of such primitive savagery as is therein portrayed, common sense, as well as science, would suggest that every possible means should be taken to prevent the latent greed and savagery of the child's nature from flaming into expression while he is passing through such dangerous developmental phases. To depart from such counsels of prudence, and cause the child to pause and function in these ancient ways, can have but one result, namely, to arrest the moral and cultural development of the child and drag him down to the level of the brute. It is scarcely necessary to point out the many other vicious features of these books such as leading the children to believe that society grew out of the accidental protection against wild beasts which was furnished by fire, and that religion grew out of lying and trickery. We cannot, however, omit one more illustration of the utter brutality of this class of child literature. We take it from "Eskimo Stories" by Mary E. Smith, of the Louis Chapman School of Chicago. Instead of going back to the hypothetical beast men of the long ago, Miss Smith seeks to clothe her narrative with verisimilitude by placing it among the eskimos of today and presenting the children with the photograph of a little girl, who recounts the incidents as of her own experience.

After recounting the difficulties which the eskimo people encounter in getting water, the story continues: "Do you

think that Nipsu or Agoonack, or their mother, or anyone would use this water to wash in when it costs so much time and labor? No! No! That would seem a sin to them. They do not know how good it is to be clean, but they know how hard it is to get water. Once Agoonack and Nipsu saw their mamma wash baby's face. She washed it with her tongue just as the mamma cats wash their kittens' faces. The baby's face grew almost white. It was a strange sight, and the children asked their mamma many questions. She told them that each of them had been washed in the same way. But this was long ago."<sup>4</sup> If those things were not in books written in our own day by women holding positions in our schools, and if they were not actually put into children's hands, one would scarcely believe that any woman, not wholly degraded or insane, could bring herself to so degrade motherhood in the eyes of the little ones committed to her care.

Pragmatism and the Gospel unite in establishing a test for the value of educational doctrines. "By their fruits you shall know them." Now if we are to judge the Culture Epoch Theory by the fruitage which it is bearing in our midst, it is high time that every energy were bent to its extirpation before our people become wholly brutalized through its pernicious influence.

Of course, the illustrations cited above are extreme. It was for this reason they were selected that they might the better illustrate the trend of the doctrine. It should be noted, however, that such repulsive books as those from which we have just been quoting are far less dangerous than other books embodying the same tendencies masked in more pleasing garb. Books of this latter character are not likely to shock the sensibilities of decent people and are in consequence permitted to sow the seeds of evil in the minds and hearts of the little ones.

THOMAS EDWARD SHIELDS.

---

<sup>4</sup>Smith, *Eskimo Stories*, Chicago, 1902, p. 124.

## DISCUSSION

### SCIENCE AND RELIGION IN THE SCHOOL

Huxley, that staunch advocate of scientific education, remarks in a discourse, "There are other forms of culture besides physical science, and I should be profoundly sorry to see the fact forgotten; or even to observe a tendency to starve or cripple literary or aesthetic culture for the sake of science. Such a narrow view of the nature of education has nothing to do with my firm conclusion that a complete and thorough scientific culture ought to be introduced in all schools." In another instance he belittles an institution which provides only one form of education as a machine which turns out "lopsided" men. And so it is; culture can only be gained through a liberal education, and I think we must all agree with Butler in the five essential points of a good education, and also in his statement that the one line can not be fully developed without a proportional development along the other four lines. He names the fundamental lines of education, the religious, the literary, the aesthetic, the scientific and the institutional. A real value, therefore, is impossible in a course which lacks the scientific or the religious or either of these five essentials.

To exclude scientific culture from education is to debar the students from "an increasing respect for precision of statement and for that form of veracity which consists in the acknowledgment of difficulties. Under the province of science, in its broadest sense, is included all things which are connected with the reasoning faculty. For material, industrial progress an education lacking the scientific is valueless. Were man's aim in life but materialistic, and did all end with this earthly life, a cultured well-educated man would be he who had acquired a literary and scientific education."

But from the ethical point of view, an education lacking in scientific knowledge is more to be desired than one lacking in religious instruction. Coe, the American educator, considers the most truly practical education that "which imparts the most numerous and the strongest motives to noble action." The scientific alone makes men narrow and bigoted, self-sufficient and in their belief, independent of God and religion.

Consequently, no strong motives for noble action are offered. The religious element teaches love of God and fellowman; charity and kindheartedness; the dependence of mankind upon God and the duty towards Him. To be lacking in religious sentiments and knowledge is to be in the worst state of ignorance, that form of stupidity which does not, or refuses to, recognize its own illiteracy. The man is incomplete, he is not all a man who has been cheated of a religious education; he must rely upon the artificial to satiate his craving for that something—he knows not what—which eludes him, evades him because of his blindness of soul.

We cannot afford to eliminate either form of culture. The institutions of learning should attempt to combine the highest principles of education. To debar the scientific is to shut out the practical, the intellectual, the disciplinary sides of instruction; but the most important of all ends of education is being neglected, when religion is left, a beggar at its doors!

SISTER M. THERESE, P.H.J.C.

Fort Wayne, Ind.

#### EDUCATION AND PROGRESS

The history of education, to the unenlightened, is a subject devoid of all interest. That our present educational world has an historical past as vital, as interesting as that of our modern geographical and national world, is not understood by them. With something of awe and breathlessness, they peruse the chapters of ancient, medieval and modern histories and follow the gradual development of our present civilization; they trace the channels through which the different improvements found their ways into, and were adopted by, the systems of nations for the benefit of all mankind.

But that our intellectual culture should have had a similar development, that every new discovery in science had its direct or indirect channels leading to the institutions of learning, and that principally through the schools the sciences came into the general use and benefit of all nations—this they ignore; or through ignorance of the real state of affairs, they do not perceive.

Let us consider one of our oldest sciences, one of our

most important branches of knowledge—Mathematics! Through what medium did it successfully reach its present status? In the ancient times, the Athenian youth was taught to “read well, speak well and act efficiently on all occasions, public and private.” This attained, he was “well educated.” The basis of the teaching was opinion, only; no solid principles or truths were known. Plato and Socrates had observed, tested and demonstrated some real truths in geometry; (Pythagoras was the first to discover geometrical facts, about 560 B. C.) through his and their own conclusions, they came to the inference that man has powers to acquire knowledge of principles and truths. They became dissatisfied with the prevailing method of teaching; the investigations, the questioning, the reasoning to which they submitted the teachers was unsuccessful. A reform was instituted and to quote Dr. Whewell, “thus, in virtue of the geometrical discoveries of the Platonic epoch, geometry became a part of the discipline of the Platonic school—became the starting point of the Platonic reformation of the intellectual education of Athens—became an element of liberal education.” This was the beginning of our present mathematics. Through Socrates and Plato it was introduced into the ancient high educational circles. As time went on and the science of geometry was more and more developed, the elements were placed in the lower institutions. In a spirit of awakened consciousness of the power of numbers, the science was pursued by the philisophers, and, to again quote Dr. Whewell, “not only then, but it has continued so to this day, so that in every country of high cultivation no education is held to be raised on good foundation which does not include, at least, elementary geometry among its component portions.” Another learned professor says, “In our education as in our science, the completest form includes and assumes the earliest steps in real progress.”

So we could trace each science from the ancient investigators, through their schools, to their people and from these as a direct inheritance to us. Likewise our modern scientific discoveries. The investigator of human knowledge “searching the frontiers of the educational wilderness, striving at new conquests, treasures his discovery of truth as his exclusive object for a time”; if it be of cosmic evolution, he studies the

finished product and step by step develops it backward, so to speak, until he reaches the primitive conditions. Then his deep interest in the practical application of the truth causes him to bring it before the educational activities. Here, in the universities, the professors thoroughly test the value of the new-found science. This proved to their entire satisfaction, the students, under their direction carry the research work into still wider channels. The colleges for teachers and the normal schools now receive the latest developed knowledge and present it to their students. Through their efforts it is carried into the intermediate and primary schools, and becomes a power of good for all.

The interests of culture and knowledge are furthered by other educational activities, also. Debates, arguments, lectures, discussions are held to expound and explain the present state of thought. Before the higher societies and institutions, the claims of the various sciences as a means of education—especially as a means of modifying instruction—are upheld. Thus Tyndall said, in an address of defense for science given before the Royal Society of Great Britain, "I ask you whether this land, of old and just renown, has not a right to expect from her institutions a culture which shall embrace something more than declension and conjugation? They can place physical science upon its proper basis; they can check the habit of regarding science solely as an instrument of material prosperity; they can dwell with effect upon its nobler use, and raise the national mind to the contemplation of it, as the last development of that increasing purpose which runs through the ages and widens the thoughts of men." Through such noble defense, the modern sciences receive their due recognition from these institutional circles, and through their far-reaching efforts, are started into the proper channels towards the schools.

And consider the good wrought to teachers and scholars. Let us take, for example, one of the more modern sciences; that of the Natural Sciences—and in particular the present nature-study movement. This movement, promoted by universities and university men, has received nation-wide attention. It was introduced in the universities in order to reach the people of the farms; but it was found to be an interesting,

excellent method of arousing the students to the phenomena about them, and so it was taken up and thoroughly investigated. Then it was adopted by the normal schools where its teaching was adapted to the needs of the intermediate schools. It reduced the "dry-as-dust" scientific method of infusing knowledge and lessened many tedious, monotonous hours of poring over lifeless books; it supplanted the "object lesson" and awakened the spirit of "reading Nature," of observing in God's beauties the dynamic, forceful lessons He is constantly furnishing us.

So, I could go on indefinitely pointing out the channels through which the sciences flow into our schools; and enumerating the benefits reaped through these sciences, but I fear I have already tried the patience of my reader by my lengthy discourse. Time and the pen fly when writing on a subject in which new points unfold and develop before the gaze of the mind's-eye, as a procession solemnly passing in review; and the writer does not realize to what extent her theme has grown.

But I trust I have proven my point, by the examples I have given, satisfactorily; I consider them the most striking-Mathematics of our ancient, and nature-study of our most recent sciences.

SISTER M. THERESE, P.H.J.C.

Fort Wayne, Ind.

#### THE TRANSFER OF THE CHILD FROM HOME TO SCHOOL

Here they come trooping on opening day—with delighted chatter, shrieks of despair or in awed or curious silence. All must be made welcome and made to feel that school is a pleasant place. The teacher is anxious to welcome each whether he is willing or not, and the mother is lovingly desirous of making the child feel that the teacher is a friend. So two of the most potent factors in the transfer are united. The child's confidence in his mother leads him to trust the teacher with whom she seems so friendly, and the first step is gained no matter what type of child is concerned.

It is advisable to have the mothers leave as soon as possible.

The opening prayer should be short and familiar. There should be a shrine, if possible a little one, with a blazing candle

or two. The teacher should sing a little hymn and let them try to sing it, too. As soon as possible they should take notice of the little desks and chairs, the pictures, flowers, statues and all that is interesting in a schoolroom. They might draw pictures at the blackboard with the side of a crayon. Little games and songs in which the teacher takes part will serve to bridge over the awkwardness of the first day. Only a fraction of an ordinary day's program can be carried out. After the first day the teacher's real work begins.

While the regular work of the class is being carried forward, the children must be studied as individuals. Is that apparent heedlessness inattention or the working of a mind that has more interests? Is that quiet stupidity or worthy contentment? This child tries to be ahead in everything; is it the out-cropping of vanity or the normal activity of a more developed child? Whatever the outward manifestations, they are the signs which the teacher must interpret correctly or fail in her year's work, however well the children may learn to read or write or spell.

In order to understand the children, their confidence must be won. Unless they let themselves out no one can possibly get at their real selves. Each child present has passed several years of growing mental life each fragment of which radiates from some strong center of interest and love. This may be love for father and mother; sometimes it is a jealous sort of pride in everything at "our house"; it may be plain, unvarnished selfishness or love of enjoyment. Whatever the center is, it is the most vital part of the child's life and his new experiences must radiate from it or be without strength. If the center be undesirable the child's interest must be won from it, but the change must be gradual. There is a great fascination in "The Prince of Teachers" by a Sister of Notre Dame, in which Vittorino da Feltre's methods of developing his pupils are described. The older ones are studied and nourished and unconsciously led into more wholesome ways of living at the same time that their books are being made of substantial interest to them; but the younger children's education is guided and sheltered and stimulated in such a way that their powers are developed in an even and uninterrupted course without the loss of time involved in undoing faulty

beginnings. Each child is influenced by just the stimuli and opportunities that touch his keenest interests and consequently each is fully occupied in direct lines of growth and development radiating from the center of his nature.

Unless this central spot is reached it will be useless to try to build successfully. It is the vital core that will give concentration and life to the growing mind. The measure of this radiation will be largely the measure of the teacher's success in securing absorbing interest.

It is safe to assume that a young child's affections center in some phase of home life. Any new thoughts that lead back to his home will tend to become familiar and to be associated with the dearest of his incorporated interests. Knowledge may have passing interest and give pleasure for a time, but it will be forgotten as soon as a stronger influence asserts itself unless in some living way the new knowledge is related to the old.

Therefore the change from the home to the school must be gradual. Home values are to the child the standard. Little by little new ideas about home should be planted in his mind. The school as the friendly source of this enlarging view acquires its own value in his estimation. Confidence begets interest in school for its own sake and at last the young exile begins to build on the new foundation that has been established in him.

The first things that a child should be taught in school should be those that will begin to rouse in him an interest in real things, and that will at the same time afford means of teaching him the mechanics of expression. The child is not able to judge, nor will he care in the least, what value these things have. He will not know whether or not they are in good taste. That is the work of the teacher and her guides; it should be the object of prayer and study and search. There is time wasted in inanities that might be used to develop pure, elevated, spiritual tastes. These tastes, although pure and elevated and spiritual, should nevertheless be near enough to earth to take root in the child's physical being, and they should embrace all that is soul-stirring and soul-satisfying in our noblest human associations—home, society and the blood that flows in our veins. Even little children respond to such in-

spirations. Half-hearted people are half-hearted because they are lacking in some of them.

Besides this more or less literary, scientific and social content, the first work should include as much of the science of number as a six or seven-year-old child needs or can acquire easily from his occupations, but there should be little of the art of computation until the child grows into familiarity with number.

School work to be a real entity must have a heart of its own. What this heart shall be must be determined by the aim of the school system. In the case of our schools, which were called into being out of loyalty to God, there can be no other reasonable center but the love of God; and this love, in childish warmth and strength, should be fostered, engendered, developed in every step of the work. "But then the children will learn nothing but religion." Yes, they will! They will learn more and do more beautiful work if they do it all with a smiling face toward God!

SISTER M. MAGDALENA.

St. Vincent's Convent,  
St. John, N. B., Canada.

#### THE CHILD'S FIRST BOOK

The nature of the child's first book should be determined by our aim in educating him.

The first book of the child of Christian parents should be such as would elevate and make clearer his first vague notions of the world about him. His wakening intelligence, which feeds hungrily on whatever is nearest and most enticing, demands from thoughtful providers the mental food that will nourish in him a character befitting his inheritance.

What is the inheritance of a child of Christian parents? God and heaven. And the minor goods that make up our means of gaining our end. "The earth is the Lord's and the fullness thereof." We are so used to taking the judgment of the world around us that we forget our own dignity and destiny. Children's tastes are formed very early. Teach them the reality of God and the things of God, and their whole lives will be nobly affected, and "all other things shall be added" in due measure.

We cannot serve God and neglect the gifts He bestows. His gifts to most of us are those "that lie nearest"—the common interests and occupations that make up our life. To use them effectively, we must know how; therefore, the children should from the first be taught with this aim in view, and ought not to mark time with aimless ideas while they learn the forms of words.

It is from this point of view that the Catholic educator works. It is a higher and more comprehensive view, and more likely to give shape, proportion and consistency to the work than that of the eager and often very devoted worker on a lower plane who looks at school subjects from a nearer standpoint.

The earliest teaching that the child receives should contain in embryo all the worthy elements that constitute his world. The matter should be simple enough to be readily assimilated, and solid enough to be worth the effort required to read it. Little children must necessarily expend a very great effort in the difficult task of learning to read, and it does not seem fair to give them nothing but words strung together rather meaninglessly for purposes of drill.

Since a little child can only take in a little at a time, that little should be as carefully chosen as his bodily food. The carefully chosen thought should bear to his future study the same relation that good seed bears to the harvest. It should be so rounded and complete from a pedagogical point of view that it will start all-round growth in the child's mind and give wholesome meaning and sweetness to the right use of the things around us. There must be unity and continuity without monotony, and simple language to clothe the real thought that can be used in daily life. The lessons should develop ideas consistent with revealed truth and its high ideals. The child should enjoy the advantage of his heritage. Throughout the lessons provision should be made for as many kinds of expression as possible, so that the Christian culture embodied might be thoroughly assimilated.

SISTER M. MAGDALENA.

St. Vincent's Convent,  
St. John, N. B., Canada.

## PRE-VOCATIONAL TRAINING

As the school is a very important factor in the education of the child, it must prepare him for life by supplying him with the fundamental qualifications which are necessary for his development and future success. The elementary schools are instrumental in preparing the child for life in its fullest and deepest sense; therefore, the conditions and needs of life must be given a practical and earnest consideration. The complicated conditions of life at the present time require more school training than formerly. To meet this requirement, motor training for younger children and manual training for older pupils has been introduced into many elementary schools. This great problem is still undecided, but many of the schools that have adopted it find it useful and of great advantage in the general development of the child.

Manual training comprises the systematic study of the theory and use of common tools, the nature of material, processes of construction, making of necessary drawings, the study of sewing, cooking, printing, etc. Work must be given in the accomplishment of which ideas of knowledge are acquired.

This work proves to be much more beneficial than was at first expected, for it is really a culture study. The introduction of household arts and sciences is especially of great assistance, because through this both mind and heart are trained. The brain is developed, and its work is strengthened through the hand and eye. The mind is spurred on to greater activity. Many a useful lesson may be taught in cleanliness, neatness, economy and accuracy. If thoughts and ideas find expression in action or in manual labor, knowledge will be more thoroughly assimilated. Children, for instance, who are permitted to model different figures, such as squares or spheres, will have a better understanding of their form than if they merely learned the definitions. This is also true in the construction of all geometrical figures. The same fact is found to hold good in the kindergarten as well as in the higher departments of education. The reasoning powers are especially exercised in numerous details, and often by actually doing the work an insight is obtained that could be obtained in no other way. Would not printing as a school study for

boys have many things in its favor? Printing would center the pupils' attention on all the details of spelling and punctuation; it would tend to form habits of order and regularity, especially in arranging the material to be printed.

Motor and manual training are great helps in the physical development of the child. Exercise is absolutely necessary for proper development. The country children generally are blest with plenty of work and exercise; this is readily seen in their ruddy cheeks and sparkling eyes. But what of the pale city children? Is not motor and manual training just the right thing for them? They will surely become stronger and healthier by means of it. Weakness of the body generally acts on the mind. In a sound body we are apt to find a sound and active mind.

Young children are full of activity, and if it is directed in the proper channel there will be a symmetrical development. Children are so eager to examine and to handle everything that they can reach. It is on account of the activity of child nature that manual training is given such an important place in schools for delinquents.

Girls are sometimes foolish enough to boast of the fact that they never work, that they do not know how to sweep or to wash dishes. Through the manual labor in the schoolroom they may be made to feel that instead of boasting they should be ashamed. Their character should be shaped and moulded so that they will appreciate the dignity of honest labor, and be fitted for the manifold cares of life. Nowhere can this be more firmly inculcated than in the home under the guidance of a careful and devoted mother. By actually doing the work respect for manual labor will be acquired. If labor is elevated in the minds of the young, they will see nothing lowering in the duties of the farm, workshop or kitchen.

The formation of character may be greatly influenced through manual training. Pestalozzi says: "It has become indisputably clear to me how much more truly a person is moulded through that which he does than through that which he hears." The attention and interest of all may be aroused, even the indifferent may be gained, and the good will of the evil-minded may be secured. If interest is aroused sufficiently, much of the time outside of school will be applied to the work

begun in school. Thus the pupil will be kept from mischief and from wasting his free time. The *Current Events* of November 5, 1915, tells us that the head of the Massachusetts State Industrial School for delinquent boys, says that every boy at the school admitted to him that it was misuse of spare time which had brought him to that place of correction.

How often will not the training which a child receives in school aid him in the choice of his calling for life. Pupils are helped to discover their inborn capacities and aptitudes, sometimes, in literature, engineering or in the practical arts and sciences. If each individual does not take up that work for which he is best fitted by nature, he is robbed of some portion of his life happiness, and his work is less perfectly done. Therefore, it is well if some one early in life guides the child to the place where he belongs. In the manual work of the schoolroom the children become familiar with tools, material, manner of constructing, exact drawing; besides, they must know mathematics, elementary science and the ordinary English branches. All of this serves to bring out the individual talent of the child. The best way to discipline children is to get them at something they like; then one of the greatest problems of school life is solved.

Manual training may be called a link that connects the academic class with the practical affairs of life. It furnishes a broad and appropriate basis for higher technical education. It also tends to keep the pupils in the high school, for through it all of their school work gains in attractiveness and interest. What a blessing manual training would be if it would rid the minds of the boys in the high school of the notion that they were all made for clerks, cashiers, bookkeepers, or lawyers. Our conditions of life also require farmers, machinists, tailors, plumbers, and the like.

Let us again cast a look upon our Divine Model. In the workshop at Nazareth we behold the Holy Child occupied with hammer, saw and plane, aiding His foster-father, St. Joseph. Let us regard His impressive words, "I am the way, the truth and the life," and follow them closely, in labor and rest, at all times and in all places.

SISTER M. LAURENTINA, S.P.P.S.

Marie Stein, Ohio.

## EDUCATIONAL NOTES

### BIOLOGY IN THE TEACHER'S TRAINING

Education is fundamentally biological, and for this reason, if for no other, it is advisable for the teacher to have an elementary knowledge of the science of biology. - One author says: "Biology lays the basis for psychology, makes explicit the principles of development, and introduces the student to the evolutionary point of view, without which one cannot fully understand education." The two sciences which constitute what is commonly known as biology, namely, zoology and botany, are included in the curriculum of every high school; but the facts gained from these are not sufficient for the teacher who deals daily with the complex natures of children. Thus Dendy says: "Man is by far too complex a type, and the problems of life cannot be satisfactorily solved if we confine ourselves merely to the higher and more familiar forms of plants or animals."

It is a boon to the teacher to have had if but an introductory course in biology. Even the elementary points give an idea of what the results of biological investigation have meant to the solving of human problems. The teacher must not only be well versed in the subjects which he teaches, but he needs a knowledge of the fundamentals of those subjects which are related to or in close connection with his branches, and especially with the development of children, mentally and physically.

Before undertaking the study of mental development, the teacher should have at least a "speaking acquaintance" with the true beginnings of this subject, which are physiology, biology, psychology and philosophy. By "speaking acquaintance" I mean an elementary knowledge of the fundamentals of these studies. The efficient teacher aims at the improvement and development of the characters of his pupils, and, therefore, he must know the principles of this development. The sciences named above will give the needed equipment of knowledge of the general principles and functioning powers of the mind to enable him to clearly comprehend mental growth and intellectual power.

SISTER M. THERESE, P.H.J.C.

Fort Wayne, Ind.

## THE GARY PLAN

"When a scheme is proposed by which existing school buildings may accommodate two sets of pupils, it is no wonder that wide interest is aroused," declares Supt. J. H. Van Sickle, of Springfield, Mass., in describing the spread of the Gary plan of school organization in a report just issued by the United States Bureau of Education of the Department of the Interior.

"Any plan that will lessen the expense of housing school children makes a strong appeal to boards of estimate, school boards and the press. School boards are not willing, however, to be hurried into adopting for exclusive use in a situation quite different from that in which it originated a plan so radically different from the customary one without carefully testing its applicability."

Arguments for and against the Gary plan are presented by Superintendent Van Sickle. He says:

"The Gary plan is advocated largely but not exclusively on the ground of lower cost. There are those, however, whose approval is based upon the claim that by means of a longer school day it affords to the children wider opportunities for work, study and play; that it distributes the burden of teaching more evenly over the entire teaching staff, and that it affords prevocational training to all children in all of the grades instead of confining such work to a small group of children in the seventh and eighth grades.

"The Gary system has commended itself to students of education for various reasons. It promises:

- "1. An enriched school life for every pupil.
- "2. A coordination of all existing child-welfare agencies and a fuller utilization of all facilities in present public and private recreational and educational institutions.
- "3. A solution of the part-time problem.
- "4. A double school plan by which each school seat serves two children.
- "5. A wider use of the school plant.
- "6. An increase in the school day through a coordination of work, study and play activities.
- "7. A program that would invest the child's nonacademic time to greater profit and pleasure.

8. A socialized education in harmony with progressive thought of the day.

"On the other hand, those who oppose the immediate and wholesale adoption of the duplicate plan for the elimination of part-time express doubt as to certain novel features of school administration which it embodies, such as departmental teaching for all children from the first year through the eighth; instruction of groups of children by pupils instead of teachers; the grouping together of younger and older pupils for auditorium, laboratory and workshop exercises; the substitution of an auditorium period for classroom instruction; the omission of formal physical training; supervised play, with only four teachers for twelve classes; the deferring of scholastic work for first-year children until late in the afternoon. They urge that sufficient time has not elapsed to test the worth of the schemes.

"A further criticism is that outside instruction in the home or in the church is permitted, but that no means is provided for seeing that such instruction is the equivalent of regular schooling.

"To this criticism the reply is made that it would be very unfortunate if the school undertook to insure that such instruction should be the equivalent of regular schooling; for in that case the school would be supervising religious instruction, which the law expressly prohibits. The program simply provides that the child can be excused during the day to take private lessons at home or attend religious instruction, if the parent so desires. These periods are never taken from the academic work, and, therefore, do not detract from the regular work of the school. As in the case of play and auditorium, it is simply time which, in the traditional school, the child would spend upon the street. What is taught in these outside classes and how it is taught is not and should not be the concern of the school."

Interest in the Gary plan is by no means confined to the larger cities, Superintendent Van Sickle finds.

"Even in communities where the part-time problem is either less acute or else nonexistent, and where the expenditures for schools have not become so burdensome as in New York, there will be decided interest in the Gary duplicate plan. This

gigantic experiment in education, now in full operation in one of the smaller cities and in partial operation in the largest American municipality, is unquestionably of vast importance, yet the changes required in installing the system in existing schools are so radical and so expensive that school authorities will be disposed to await the result of an adequate trial in New York City before departing from the present policy which reserves a seat for every child."

#### CENTRALIZING TENDENCIES IN EDUCATIONAL LEGISLATION

The Smith-Hughes bill (H. R. 457) is the same as that prepared by the Commission on National Aid to Vocational Education appointed by the President in February, 1914. This bill aims at cooperation with the several States by the National Government. The power of the National Government is to result chiefly from the money grant from the United States Treasurer. The main provisions of the bill are:

A Federal Board for Vocational Education for the administration of the funds proposed, to be composed of the Secretaries of the Interior, Agriculture, Commerce, Labor, and the Postmaster General, with the Commissioner of Education as executive officer.

For the purpose of cooperating with the States in paying the salaries of teachers, supervisors, or directors of agricultural subjects, the bill provides \$500,000 the first year, increasing by \$250,000 a year until the total amounts to \$2,000,000, then increasing yearly by \$500,000 until the total reaches \$3,000,000, this sum then to become an annual appropriation. Aid is to be allotted to the States in the proportion their rural population bears to the total rural population of the United States, not including outlying possessions; minimum per fiscal year to any State, \$5,000, and \$10,000 after June 30, 1922.

For the purpose of cooperating with the States in paying the salaries of teachers of trade and industrial subjects, the same amounts, to be allotted to the States in proportion to their urban population, with the same minimum provision as above.

For the purpose of cooperating with the States in preparing

teachers, supervisors, and directors of agricultural subjects, and teachers of trade and industrial and home economic subjects, \$500,000 the first year, \$700,000 the second year, \$900,000 the third year, and annually thereafter \$1,000,000, to be allotted to the States in proportion to their total population; minimum amount per fiscal year to any State, \$5,000, and \$10,000 after June 30, 1918.

To receive any of these appropriations, each State must designate or create a State Board to cooperate with the Federal Board for Vocational Education in the administration of the act. Any State may accept the benefits of any one or more of the respective funds, provided that for every dollar of Federal money expended for salaries of teachers, etc., as provided by this act, the State or local community, or both, shall expend an equal amount for such salaries. The State or local community must also furnish plant and equipment. The State Board is required to submit to the Federal Board for Vocational Education plans showing the kinds of vocational education for which it is proposed to use the Federal money, and kinds of schools and equipment, courses of study, methods of instruction, etc., The Federal Board shall approve these plans if they conform to the provisions and purpose of the Federal act.

#### VOCATIONAL GUIDANCE

"Probably no phase of the movement for vocational education exhibits clearer evidence of the rapid evolution in thought and practice that is taking place than vocational guidance," says Dr. W. T. Bawden, specialist in industrial education of the United States Bureau of Education, in his annual review of progress for the year 1915 made to the Secretary of the Interior.

"Only a few short months ago vocational guidance was conceived of chiefly as a matter of giving to boys and girls advice in the choosing of a life work and assisting in the securing of positions. In view of the ambitious attempts made in a few quarters, and especially the claims of a few concerns that have investigated the commercial possibilities of vocational guidance, extravagant expectations have been raised in the popular mind that have not been realized.

"This conception is rapidly passing, however, and among the leaders of the vocational guidance movement the chief function of their work is now regarded as the study of vocational conditions and opportunities and the making of the resulting information available to boys and girls.

"The most important service that can be rendered the individual youth, under the name of vocational guidance, is to set him to thinking, at the proper time, about the problem of choosing a life work as a problem to be seriously faced and prepared for—to make him fully conscious of its existence as a problem to be solved, and aware of the sources of data having any bearing on its solution."

Vocational guidance in its application to college and university students has been receiving special attention, according to Dr. Bawden. He points out that sooner or later a closer correlation will have to be worked out between the college course and the life of the community for which students are educated.

"Probably the most serious obstacle to progress in vocational guidance is the aloofness of the school teacher, under ordinary conditions, from such of the world's work, and the practical difficulties in the way of his knowing very much about certain vastly important phases of it through actual participation, or even through close contact.

"Important events during the past year include the offering of a college course for vocational counselors by Boston University in cooperation with the Vocation Bureau, Boston, Mass., and the announcement by the Tuck School of Finance and Business Administration, at Dartmouth, of a new course for employment managers to consider the problems arising in connection with the examination, employment and training of a staff of employees."

#### ENLARGING THE SCOPE OF THE U. S. BUREAU OF EDUCATION

The following are among the several bills looking toward enlarging the scope of the Bureau of Education and increasing its usefulness:

A second resolution, having similar end in view, was introduced by Representative Fess (H. R. 4822). It provides for a National University of the United States, to promote the

advance of science and of the liberal and fine arts by original investigation and research and other suitable means, and to cooperate with the scientific departments of the Federal Government and with institutions of higher learning throughout the country. Persons to be admitted must have an M. S. or M. A. degree, or its equivalent.

H. R. 57 (Abercrombie)—Making an appropriation to enable the Commissioner of education to promote plans for the elimination of adult illiteracy in the United States. The Commissioner shall investigate methods that have been and are now used, either in the United States or in foreign countries, to eliminate adult illiteracy; devise plans to eliminate adult illiteracy in the United States, and cooperate with State, county, district and municipal education officers to carry out these plans. To carry out these provisions, the bill provides \$15,000 the first fiscal year, \$22,500 each succeeding year until June 30, 1920, and then \$17,500 yearly until June 30, 1925. No part of the appropriations shall be used for teaching or supervising schools. The Commissioner shall not undertake to promote the teaching of adult illiterates in any jurisdiction without the written invitation or consent of the board of education or the chief school officer of the respective State, Territory, or District of Columbia.

H. R. 8485 (Nolan)—Creating in the Bureau of Education a Division of Civic Training, at the head of which would be a chief, appointed by the Secretary of the Interior and receiving an annual salary of \$4,500. The object of this division would be "to increase the efficiency of American citizenship by giving information and personal assistance for the introduction and use of American democracy in schools, institutions, corporations, combinations or associations of men, women and children."

H. R. 4760 (Lever)—Appropriating \$3,000 annually to be used under the direction of the Commissioner of Education for collecting, transcribing and compiling valuable documents relating to the educational history of the United States.

#### A DEPARTMENT OF EDUCATION

A bill introduced by Abercrombie (H. R. 399) reflects in a still clearer manner the centralizing tendency which has been

developing in the country for several years. It looks forward to establishing a Department of Education to take its place as a coordinate branch of the National Government, with a secretary at its head who would occupy a place in the Cabinet. It provides for the creating of an executive department, to be known as the Department of Education, under the supervision of a Secretary of Education, appointed by the President, with the Senate's approval. The secretary's annual salary would be \$12,000. The bill provides also for an Assistant Secretary of Education at \$6,000 a year, appointed in the same manner. All the rights, powers and duties of the present Bureau of Education would attach to this new department.

#### A NATIONAL UNIVERSITY

A bill introduced into the United States Senate by Senator Gallinger (S. 2987) revives in somewhat new form the attempt to establish a National University. It would establish in the Department of the Interior a University Board, to consist of the Commissioner of Education, as ex-officio chairman, and ten other persons, appointed by the President, with the consent of the Senate. The latter members would hold office for ten years, the terms of two expiring every two years. This board would have power to investigate into the scientific operations of the Government and recommend to the President measures for utilizing such scientific operations for educational or research purposes; to advise and direct adult research students in the use of such governmental operations; to organize and control any post-graduate teaching and research work for which Congress may hereafter appropriate funds; to promote the exchange of professors or students between universities in the United States and in foreign countries, and administer any funds appropriated for such purposes, and to establish for all incorporated educational institutions in the District of Columbia any classification or standards consistent with those generally recognized in the United States as necessary and proper, and to control the incorporation or consolidation of educational institutions with degree-granting power in the District of Columbia.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The Right Reverend Rector has appointed Rev. Joseph Leo Tierney, President of Graduate Hall at the University, to the presidency of Gibbons Memorial Hall, made vacant by the death of Very Rev. John Spensley. Father Tierney is a native of Plattsburg, N. Y., and was ordained to the priesthood in 1904 at Dunwoodie Seminary by Bishop Gabriels, of Ogdensburg. After laboring six years in that diocese, he came as a student to Divinity Hall, Catholic University of America. In 1911 he was appointed President of Albert Hall, which position he filled until 1914, when he was put in charge of Graduate Hall, which houses the students who have won the Knights of Columbus scholarships. He is also Faculty Director of *The Symposium*, the students' magazine.

Rev. James A. Geary has been appointed President of Graduate Hall, to fill the vacancy caused by the transfer of Father Tierney. Father Geary was born in Worcester, Mass., November 8, 1882. After receiving his primary and high-school education in the public schools of that city, he entered the College of the Holy Cross in 1899 and graduated in 1903. During the three following years he studied at the Seminary of St. Sulpice, at Issy-les-Moulineaux, and at Paris, and made his fourth year of theology at the American College, Louvain, Belgium, where he was ordained priest on July 14, 1907. On returning home he held curacies at Portland, Maine, and later at Brookfield and Shelburne Falls, in his native diocese. In the fall of 1911 he entered the Catholic University of America, and a year later was appointed as assistant to the late Very Rev. John Spensley, President of Gibbons Hall. Since the death of the latter he has been temporarily in charge of Gibbons Hall. At the summer sessions of the Catholic Sisters College he has been an instructor since 1912.

The written examinations for admission to practice law before the Bar of Connecticut were held in Hartford on December 30 and 31, 1915. Fifty candidates took the two days' examinations and the State Bar Examiners passed thirteen

or about one-fourth of the applicants. Five of the thirteen successful candidates were from the Catholic University Law School, and their names are: Frank P. Barrett, of Litchfield; John T. Dwyer, of Ansonia; Michael G. Luddy, of Thompsonville; Thomas E. McCue, of Hartford, and Elias T. Ringrose, of New Britain. Messrs. Luddy and McCue are members of the present third-year class of the Catholic University Law School and are candidates for graduation next June. Messrs. Barrett, Dwyer and Ringrose graduated in the class of 1915. The congratulations and best wishes of the Faculty of Law and of the University generally are being extended to the new lawyers.

#### IMMIGRATION PROBLEMS

The dates and speakers in the series of public lectures on "Immigration," which opened at the Catholic University on February 18, are as follows:

"Sidelights on Immigration," by Mr. T. V. Powderly, Chief of the Bureau of Immigration. Friday, February 18, at 8 p. m.

"Immigrants as Charity Seekers," by Rev. Dr. John O'Grady, of the Catholic University. Friday, February 25, at 8 p. m.

"Educational Problems Presented by Immigration," by Dr. H. H. Wheaton, Special Agent of the Bureau of Education. Friday, March 3, at 8 p. m.

"Educational Facilities for Assimilation," by Dr. H. H. Wheaton. Friday, March 10, 8.15 p. m.

"The Procedure of Naturalization," by Justice Thomas H. Anderson, of the Supreme Court of the District of Columbia. Thursday, March 16, at 8 p. m.

"The Immigrant Making a Living," by Dr. Frank O'Hara, of the Catholic University. Friday, March 24, at 8 p. m.

"Immigration Legislation and Restriction," by Rev. Dr. John A. Ryan, of the Catholic University. Friday, March 31, at 8 p. m.

"Ideals and Methods in Americanization Work," by Miss Frances A. Kellor, of the National Americanization Committee. Friday, April 7, at 8 p. m.

## KNIGHTS OF COLUMBUS GRADUATE SCHOLARSHIPS

Competitive examinations for the Knights of Columbus scholarships will be held May 6, 1916.

Applications for admission to the examination should be filed not later than April 1.

The examination centers will be designated so as to meet as far as possible the convenience of the candidates.

*Eligible Candidates.*—Only laymen who have received the degree, Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, are admitted to the examination. Bachelors of Law must also have obtained the degree, Bachelor of Arts.

Students who will complete a baccalaureate course at the close of the current academic year may take the examination for these scholarships, but they must have obtained the bachelor's degree before entering the University.

Applicants must be, preferably, Knights of Columbus or sons of members of the Order.

*Conditions of Tenure.*—The scholarship provides board, lodging and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees, etc., are at the charge of the student.

By the terms of the foundation, each Knights of Columbus Scholar is required to pursue courses of study in preparation for the Master's or the Doctor's degree in the Schools of Philosophy, Letters, Sciences, or Law. His work must be of graduate character and must be conducted in accordance with the regulations established by the University for graduate students.

Holders of scholarships are not allowed to pursue simultaneously courses of study in any other institution.

All communications in reference to the scholarships should be addressed to

VERY REV. EDWARD A. PACE, D.D.,  
*Director of Studies,*  
*The Catholic University of America, Washington, D. C.*

## DEDICATION OF NEW PAULIST COLLEGE

The new College of St. Paul the Apostle, the house of studies of the Paulist Fathers, at the Catholic University, was solemnly

dedicated on Saturday, January 29, by His Eminence Cardinal Gibbons in the presence of a large gathering of the clergy, professors of the University and members of the religious orders whose colleges are grouped about the University. Following the ceremony of dedication a solemn Mass of thanksgiving was celebrated in the presence of the Cardinal by the Very Rev. George A. Dougherty, D.D., Vice-Rector of the Catholic University, assisted by Very Rev. P. J. O'Callaghan, C.S.P., Rector of the Apostolic Mission House, as deacon; Rev. John C. Smyth, C.S.P., of the College of St. Paul, subdeacon; Very Rev. E. A. Pace, Ph.D., of the Catholic University, and Very Rev. James A. Burns, Ph.D., of Holy Cross College, deacons to the Cardinal, and the Very Rev. John F. Fenlon, S.S., of the Catholic University, assistant priest. The Rev. William J. Kerby preached the sermon.

The feast of the day, St. Francis de Sales, one of special commemoration in the Paulist Community, had been kept from the first vespers on Friday, which was celebrated in the presence of His Excellency, John Bonzano, the Apostolic Delegate, by Very Rev. John J. Hughes, of New York, Superior General of the Paulist Fathers. The sermon on this occasion was preached by the Rev. Charles A. Aiken, S.T.D., of the Catholic University.

On the day of dedication the college was opened to the inspection of the friends of the community, and in spite of the unfavorable weather conditions large numbers visited the chapel, class rooms, and reception rooms of the new building.

St. Paul's College is a handsome three-story structure of granite, 185 feet long and 40 feet wide and will accommodate forty students with their professors. It is so constructed that additions may be made to it, if necessary, without destroying its present harmonious design.

#### ENDOWED PARISH SCHOOL

On Sunday, January 23, the parish of St. Charles Borromeo, Philadelphia, of which the Rt. Rev. James P. Sinnott is rector, kept with solemn ceremonies of thanksgiving the completion of the fund for the endowment of the parish school, an event undoubtedly of great importance to the parish and of interest to the Catholics of the country for this is a unique achieve-

ment in parish school annals in the United States. His Grace, Archbishop Prendergast, presided at the Solemn Pontifical Mass, which was celebrated by Right Rev. Bishop McCort, with Very Rev. Henry T. Drumgoole, D.D., assistant priest, the Rev. John J. Mellon, deacon, and Rev. John J. McMahon, subdeacon. The Rt. Rev. Bishop Shanahan, of Harrisburg, was present in the sanctuary. In the notable sermon delivered by the Rt. Rev. Monsignor Philip R. McDevitt, especial emphasis was laid upon the economic and financial aspects of Catholic education in this country at the present time. Monsignor McDevitt said, in part:

"I have said that the endowment of this parish school is almost unique in the history of parish school education in the United States. I should say, however, that efforts are being made in various places to do what has been so happily and successfully accomplished here at St. Charles'. The purpose of all these endeavors is the same—the insurance of a definite amount for the support of the parish school, though the details of each plan are different.

"In the chorus of congratulations that come to pastor and benefactors on this auspicious day there is heard a note which qualifies the endorsement so widely given to this endowment. The question is raised, though not indeed in a hypercritical and captious spirit, as to the wisdom of a policy that would provide a permanent and adequate endowment for our schools and institutions. In the discussion of such a policy it is sometimes said that 'sufficient for the day is the evil thereof'; that it is better to trust to the piety, generosity and loyalty of the faithful, who will surely supply all the means for the building and maintenance of our institutions; that endowments may check the opportunities that are afforded to the mass of the faithful for the exercise of charity and generosity, with the result that these virtues now conspicuous in the Catholic body, having no need of manifesting themselves, would wither and waste away.

"An answer to these objections may be made under the following heads:

"1. It can be said with absolute certainty that the endowment of Catholic institutions will always be a rare event. Such being the case, it would seem unwise to condemn endowments

and thereby discourage individuals or groups of individuals from their purpose to provide a permanent support for our institutions of learning or charity.

"2. Whilst it is true that all virtues—faith, hope, charity, generosity, zeal—wither unless practiced systematically, nevertheless the work before the Catholic Church in America in every field of activity—religious, educational, charitable, philanthropic, social—is so tremendous that, even if all the parish schools of the country were endowed (a wholly improbable event), there should still remain boundless opportunities awaiting the faithful for the display of their zeal, charity and generosity.

"3. Finally, approbation instead of disapproval should be given to the efforts to place our institutions upon a permanent and definite financial basis by an endowment, because, where the support of an asylum, school, college or university is assured, those in charge are able to devote their whole life to the purpose for which such institutions are established, instead of expending the best of their time, energy and talent in the hard and exhausting tasks which the raising of money always sets."

#### DESIGNATED AS MILITARY COLLEGE

On Monday, February 21, the pupils of St. John's College, Washington, D. C., donned their new uniforms as military cadets of an officially recognized military school. St. John's College is conducted by the Christian Brothers, and is the first educational institution in the District of Columbia to be officially listed as a government-aided and recognized military school. One hundred such institutions of the country are recognized, and receive without expense to themselves an officer of the army as military instructor and all necessary arms and equipment for military instruction work. Of these institutions four are conducted under Catholic auspices.

The order of the Secretary of War assigning the officer of the army to this college was made by direction of the President of the United States, and signed by the Chief of Staff of the Army on December 30, 1915. On January 3, Major John A. Dapray, U. S. Army, the officer detailed, reported

to the president of the college, Brother Alfred, as professor of military science and tactics, and at once arranged for the organization of the students into a battalion of cadets.

#### CATHOLIC STUDENT PRIZE WINNER

According to press despatches, Miss Maurine Mulligan, a student of the Villa de Chantal Academy, Rock Island, Ill., has secured the second prize in an essay contest conducted by Illinois Wesleyan University, of Bloomington, Ill. The subject of the essay was "Why I Wish to Go to College." One hundred and twenty-two schools competed, and a total of one hundred and eighty-one papers were submitted. Six papers were offered by the students of the Villa de Chantal.

#### DEPARTMENT OF SUPERINTENDENCE OF THE N. E. A.

The Department of Superintendence of the National Educational Association met in convention February 21-26, at Detroit, Mich. At the same time and place meetings were held of the National Council of Education, Educational Press of America, National Society for the Study of Education, American School Peace League, Council of State Departments of Education, Conference on Rural and Agricultural Education, National Federation of State Teachers Associations, National Council of Primary Education, Society of College Teachers of Education, National Association of State Supervisors and Inspectors of Rural Schools, American Home Economics Association, Conference of Teachers of Education in State Universities, National Association of Teachers Agencies, National Council of Teachers of English, National Vocational Guidance Association, School Gardens Association of America, International Kindergarten Union, National Congress of Mothers and Parent-Teacher Associations and the National Association of Executive and Administrative Women in Education.

In the Department of Superintendence some of the important papers and discussions were the following: "What is Going On in the World," Nicholas Murray Butler, President, Columbia University, New York, N. Y.; "A National Campaign for the Improvement of Educational Conditions in Rural Communities," Philander P. Claxton, United States Commissioner of

Education, Washington, D. C.; "The Ford Idea in Education," Dean Samuel S. Marquis, Sociological Department, Ford Motor Company, Detroit, Mich.; debate on "The Junior High School," Charles H. Judd, Director, School of Education, University of Chicago, Ill., and Carrol G. Pearse, President, State Normal School, Milwaukee, Wis.; "The Public School and the New American Spirit," J. George Becht, Executive Secretary, State Board of Education, Harrisburg, Pa.; "Functions of Boards of School Control," Elwood P. Cubberley, Professor of Education, Leland Stanford University, Stanford University, Cal.; "Relation of a Member of a Board of Education to the School System," O. M. Plummer, Director, Board of Education, Portland, Ore.; "To Whom is the Board of Education Responsible?" Albert E. Winship, Editor, *Journal of Education*, Boston, Mass.; "Some Suggestions for Improving the Rural School Curriculum," G. C. Creelman, President, Ontario Agricultural College, Guelph, Ontario, Can.

The State and County Superintendents discussed the topic, "Supervision of Rural Schools and the Training of Rural Teachers," as follows: "How Much and What Kind of Supervision?" C. P. Cary, State Superintendent of Public Instruction, Madison, Wis.; "How Not to Train Rural Teachers," Edward Hyatt, State Superintendent of Public Instruction, Sacramento, Cal.; "Special Preparation for Country-Life Workers," Charles W. Tenny, Rural Inspector of Schools, Helena, Mont.; "Rural Supervision," Jennie Burkes, County Superintendent, Claiborne County, Tenn.; "The Status and the Need of Rural Supervision," A. C. Monahan, Specialist, United States Bureau of Education.

In the Department of City Superintendents the program was as follows: For Superintendents of Cities with a Population of Over 250,000, "A First Step in Establishing the Six-Three-Three-Organization," Herbert S. Weet, Superintendent of Schools, Rochester, N. Y.; "The Determination of School Policies," Henry Snyder, Superintendent of Schools, Jersey City, N. J.; "Text-Books, Principles Governing the Selection," Randall J. Condon, Superintendent of Schools, Cincinnati, Ohio; Address, W. M. Davison, Superintendent of Schools, Pittsburgh, Pa.; "Adaptation of Schools to Varying Needs," Ben Blewett, Superintendent of Instruction, St. Louis, Mo.

For Superintendents of Cities With a Population Between 25,000 and 250,000: "Community Activities as a Means of Motivation," Fred M. Hunter, Superintendent of Schools, Lincoln, Neb.; "Teaching Tenure," John F. Keating, Superintendent of Schools, Pueblo, Colo.; "A Study of Deviate Children—The Problem of Delinquency and Subnormality," C. Edward Jones, Superintendent of Schools, Albany, N. Y.; "Vacation Club Work," J. H. Beveridge, Superintendent of Schools, Council Bluffs, Ia.; "Short Unit Industrial Courses," M. B. King, Department Public Instruction, Harrisburg, Pa.

For Superintendents of Cities With Population Under 25,000: "Effective Constructive Economy in Supervision," W. E. Hoover, Superintendent of Schools, Fargo, N. D.; "Effective and Economical Supervision in Small Cities," Walter S. Deffenbaugh, Division of School Administration, United States Bureau of Education, Washington, D. C.; "The Relation of the Special Help Teacher to the Problem of Retardation," F. M. Longanecker, Superintendent of Schools, Parkersburg, W. Va.; "The Ethical as the Essential Factor in Training for Efficient Citizenship in a Democracy," Charles W. Cookson, Superintendent of Schools, Troy, Ohio; "The School's Responsibility in the New Nationalism," W. E. Albig, Superintendent of Schools, Bellevue, Pa.

At the Round Table of the Directors of Educational Research were presented papers as follows: "Two Phases of Educational Research and Efficiency in the Public Schools," George Melcher, Director, Bureau of Research and Efficiency, Kansas City, Mo.; "Standardization of Teachers' Examinations," Stuart A. Courtis, Supervisor of Educational Research, Detroit, Mich.; "Meeting the Demand for the Practical in Educational Research," David Spense Hill, Director, Division of Educational Research, New Orleans, La.; "Comments on Ten Intelligence Tests Applied to Ten Thousand Children in Grades Five to Eight, Inclusive," Albert Shiels, Director, Division of Reference Research, Department of Education, New York, N. Y.; "Improving Instruction Through Educational Measurement," Frank W. Ballou, Director, Department of Educational Investigation and Measurement, Boston, Mass.

The first session of the Council of Education discussed the general topic, "Thrift," in the following relations: "Country

Life," "Industries," "Health and Hygiene," "Banking," "Conservation," "Men's Organizations," such as "Chambers of Commerce," "Boards of Trade," "Labor Unions," etc., and "The Home." Other topics were: "The Function of the Graduate School of Education," "Standards and Tests of Efficiency," "National Welfare and Rural Schools," "The New Idea in Education—Better Parents and Better Children."

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**A Historical Introduction to Ethics**, by Thomas Verner Moore, Ph.D., M.D., Instructor in Psychology at The Catholic University of America. Priest of the Congregation of St. Paul, the Apostle. American Book Company, New York-Chicago.

As the Preface states, this work is neither a History of Ethics nor a Textbook of Ethics. Its purpose is to present a comparative study of the solutions which the chief types of ethical theory offer of the supreme questions of morals, what is the standard of right and wrong? And what, if it has any, is the binding authority of duty?

The systems discussed are arranged in logical, not historical order. Man feels himself bound to do or not to do certain actions. How can this be? According to the answer which they give to this question, ethical speculators bespeak their place in one or the other of two opposite camps, conditionate morality, or absolute morality. The systems that belong to the first of these groups answer that morality is purely conditional without any absolute, eternal character: Do right if you want to feel contented, but if you do wrong you violate no eternal fitness of things. The contrary position is: "We are not right because we are satisfied; but we are satisfied with our action because it is right. Instead of obligation depending on the way we feel, our feelings flow from our manner of action. So that prior to our feelings there is something which demands that an action should be done or not be done."

The study is divided into three parts. The first and second are exclusively expository. The third consists of a comparative criticism of the various systems that have been reviewed. The opinions of each writer are presented briefly but accurately, and, as far as possible, by means of characteristic excerpts from his own writings. This is one of the commendable features of the work, in contrast with many books of its kind, in which, frequently this or that system which is doomed to capital punishment is first distorted so that it may be the more easily convicted.

Taking the principles involved in the above answers as the basis of classification, Dr. Moore very properly selects as the representatives of conditionate morality epicures, Hobbes, Bentham,

Mill, Spencer, and Rousseau. After presenting their systems, he takes up the absolute schools of: The moral sense, Shaftesbury; sympathy, Adam Smith; instinct, the Stoics; intuition, Cudworth and Clarke; the rational schools, Kant, Socrates, Plato, and St. Thomas Aquinas. While in every case the expositions though brief are sufficient in some instances, notably that of Spencer and St. Thomas, they would not have been less valuable if they had been more extensive. Probably, however, the author was constrained to keep in mind the publishers' fixed ideas regarding the due proportion between bulk and price.

In the critical section the author is at his best. The language could not be more simple than it is; the estimate of each system is clear, incisive and straight to the point; he never strains an argument, nor urges an unfair or fertile one. As he draws to the close, and especially in the concluding chapter, it is manifest that his purpose has not been to put before his readers a merely cold, logical disquisition, but mainly to impress upon their minds the sanctity of duty and the inestimable value of a high ideal for life.

The book, as we have said, does not cover the ground of the ordinary textbook; but it will prove of great service to students who wish to obtain a thorough grasp of the fundamental moral question. The thought is, in many places, so compact, that unless his pupils possess a good dose of the philosophic temperament, the teacher who employs it will find himself frequently called upon to provide amplification; and will, we believe, find it advantageous to take up the corresponding criticisms immediately after the exposition of each system. The book has a good index and bibliography, which, though good, is somewhat lop-sided.

---

**The Dream of Gerontius**, by Cardinal Newman, edited by Gordon Tidy, illustrated by Stella Langdale. John Lane Co., New York and London; cloth, \$1.25 net.

In bringing out an attractively printed and bound edition of one of the greatest poems in literature; an edition of distinctly more than holiday presentation value, the publishers have done an estimable thing. We are not so sure that they were entirely successful in the matter of the illustrations, one or two of which are rather out of drawing, and several of which can scarcely be said to illustrate. Perhaps this is due to the insuperable difficulty

of rendering graphic what is essentially simple in substance. As a whole, and we say this with all respect, the illustrations remind us of the effort of the adorable little son of a mutual friend. He was discovered, one day, prone on the library floor and surrounded by sheets of paper which were covered with awesome lines and smudges, and finally, when the silent witness decided to interrupt, he looked up very confidently and said: "I'm drawing *God, mamma!*"

There is much in the introduction which makes one grateful to the editor, despite the occasional infelicities of his style. He is at pains to set forth accurately and with satisfying detail the facts of the poem's origin and purpose. He brushes aside the legend that the poem was inspired by the death of a very dear friend, a legend which had threatened to develop into tradition until there appeared Wilfrid Ward's splendid biography and forever determined the matter. It was in the middle of the controversy with Kingsley, in 1864, that Cardinal Newman was seized with a vivid apprehension of impending death, possible as the result of the opinion of a medical counsellor. He immediately drew up a memorandum headed "In Prospect of Death," which reveals many points of similarity to the profession of faith by Gerontius in the first movement of the poem. There can be little doubt but that Newman, in the following year, in giving dramatic form to the vision of a Christian's death and judgment, was simply expending by the remarkable powers of his imagination his prescience of his own dissolution and going forth into Eternity. As Dr. William Barry wrote, in the "Newman" of the series "Literary Lives," *The Dream of Gerontius* was "the grand Requiem which, like his beloved Mozart, the poet-philosopher composed against his journey home."

It is interesting to recall that "Gerontius" is of course the Latinized Greek root "geront" and is equivalent to "an old man," a meaning which takes on especial significance when one likewise recalls that in a letter to Father Ambrose St. John, written in 1865, Newman refers to Keble, Pusey and himself as "three old men."

A second literary legend which has steadily been gaining currency regarding the poem, is that the author was quite dissatisfied with it and consigned it to the wastebasket, whence it was rescued under properly romantic circumstances. Richard Hutton, in his con-

tribution to the "English Leaders of Religion" series, has stated: "Newman had written a poem of which he himself thought so little, that it was, as I have heard, consigned or doomed to the waste-paper basket; and Mr. Jennings, in his very interesting account of Cardinal Newman, credits the statement. Some friend who had eyes for true poetry rescued it, and was the means therefore of preserving to the world one of the most unique and original of the poems of the present century." Dr. William Barry, also, in his excellent article on "Newman," Vol. X, p. 800, "The Catholic Encyclopaedia," refers to *The Dream* as "nearly a lost masterpiece." It was Aubrey de Vere, in his recollections written for *The Nineteenth Century*, who set forth the true facts. "The Dream of Gerontius,' as Newman informed me, owed its preservation to an accident. He had written it on sudden impulse, put it aside, and forgotten it. The editor of a magazine wrote to him asking for a contribution. He looked into all his pigeon-holes and found nothing theological; but in answering his correspondent he added that he had come upon some verses which, if, as editor, he cared to have, were at his command. The wise editor did care, and they were published at once." The magazine was *The Month*, and the dates May and June, 1865, under the editorship of Father Coleridge, S.J. It was immediately reprinted in America in *The Catholic World* for July and August, 1865.

The original manuscript consisted of small pieces of paper, bearing dates extending over nearly half the month of January, 1865, and containing numerous alterations and corrections. There were something like fifty-two small bits of paper in this rough draft. The fair copy was in long hand on foolscap, with further corrections and erasures. Nevertheless, the poem undoubtedly came with comparative spontaneity out of the well-nigh exhaustless stores of Newman's deeply philosophic and imaginative mind. It was his last and greatest poem, a song worthy to crown his venerable three score years and ten, for in it were revealed "in a sudden blaze of almost intolerable light, the high and awful thoughts that devout meditation and self-suppression . . . stored up in a mind compounded of reverence and imagination." Most fittingly indeed could Alexander Whyte, lecturing at Edinburgh, say "*The Dream of Gerontius* was the true copestone for Newman to cut and lay on the literary and religious work of his whole life. Had Dante himself composed *The Dream of Gerontius* as his elegy on

the death of some beloved friend, it would have been universally received as altogether worthy of his superb genius, and it would have been a jewel altogether worthy of his peerless crown. There is nothing of its kind outside of the *Purgatorio* and the *Paradiso* at all equal to the *Gerontius* for solemnizing, ennobling, and sanctifying power. It is a poem that every man should have by heart who has it before him to die."

THOMAS QUINN BEESLEY.

---

**Interpretations of Literature**, by Lafcadio Hearn, edited by John Erskine. Dodd, Mead & Co., New York. 2 vols., cloth, \$6 net.

It is in aesthetic criticism that the most interesting, if not necessarily the fullest insight may be had into the spiritual and intellectual resources of a man of letters. As he thinks, so in general will be his opinions, and if he has opinions they are more or less certain to be stimulating, whether right or wrong. Lafcadio Hearn was a thinker, though not very profound nor very right, who held consistently to the opinions thus formulated. The result is two of the most arousing volumes of literary interpretations which have appeared in years. They have something about them of the tumultuous, often brilliant talk of Coleridge or, in a different strain philosophically of course, of Francis Thompson, inasmuch as you cannot sit and listen indifferently to the things said. You will agree cordially here, disagree most emphatically there, everywhere you will admit that this is an unique personality!

They are not in the delicate style of the essays in which Hearn interpreted Japan to the Western world, but they serve to emphasize the fact that he was one of the most romantic literary figures of our time. They gleam, opal-wise, with the strange, and at times conflicting colors, which go to constitute the play of light and shade in his character. In the curious range of their philosophy they somehow parallel the relief-contour of his career. Born in the Ionian Islands, son of a Greek mother and an Irish father, the college-mate at Ushaw of Francis Thompson, where his nickname was "Paddy" and whence, like Thompson, he drifted to London and into suffering, buoyed up in spirit by the invitation of the open road and the sea, a reporter in New York, winner gradually of meager laurels, an unconfinedly warm sympathizer with rebel blood, at last he went in middle life to Japan, married

a Japanese wife, was naturalized as a Japanese subject under the name of Yakumo Koizumi, and was such in spirit that his Japanese biographer could say of him "he laughed with the flowers and the birds, and cried with the dying trees."

The present volumes in their publication are interestingly coincident with the bestowal of posthumous honors upon Hearn during the celebrations in November last which attended the coronation of the Emperor of Japan. For their contents are the substance of his lectures delivered while occupying the chair of English literature at the University of Tokio from 1896 to 1902. One remarkable lecture, "Naked Poetry," was included in Elizabeth Bisland's "Life and Letters of Lafcadio Hearn," but the others would possibly have been ultimately lost were it not for happy circumstances. Hearn used no notes, but for the convenience of his class, who were listening to a foreign language, he practically dictated slowly, and certain of his abler students managed to take down long passages, whole lectures, even a series of lectures, word for word. After his death these students, with that devotion to his memory which all his pupils shared, placed the notes at the disposal of Pay Director Mitchell McDonald, U. S. N., Hearn's friend and literary executor. The manuscripts, containing upwards of half a million words, were brought to America and placed under the editorship of Professor Erskine of Columbia, who selected the most accurate for the initial volumes, though others, of great critical importance, were thereby necessarily held in reserve for what one hopes will be future publication. In his introduction, Dr. Erskine recalls the fact that Mr. McDonald once endeavored to persuade Hearn to write out the lectures for publication. Hearn's letter of reply is illuminating:

Were I to rewrite each of them ten or fifteen times, I might print them. But that would not be worth while. I am not a scholar, nor a competent critic of the best; there are scores of men able to do the same thing incomparably better. The lectures are good for the Tokyo University, however, because they have been adapted, by long experience, to the Japanese student's way of thinking and feeling, and are put in the simplest possible language.

Three years later, in September, 1902, in a letter to Mr. Ellwood Hendrick, as to the possibility of lecturing in America, Hearn sets forth his self-questionings, and his realization of the strength of enthusiasm, regarding the teaching of literature, in a way that is surely familiar:

The main result of holding a chair of English literature for six years has been to convince me that I know very little about English literature, and never could learn very much. . . .

Under these circumstances you might well ask how I could fill my chair. The fact is that I never made any false pretences, and never applied for the post. I realized my deficiencies; but I soon felt where I might become strong, and I taught literature as the expression of emotion and sentiment—as the representation of life. In considering a poet I tried to explain the quality and the powers of the emotion that he produces. In short, I based my teaching altogether upon appeals to the imagination and emotions of my pupils—and they have been satisfied (though the fact may signify little, because their imagination is so unlike our own).

While we cannot go all the way with Dr. Erskine in his preface, in his opinion that the resulting lectures are substantially “unmatched in English unless we return to the best of Coleridge,” we will readily agree that—

Most literary criticism discusses other things than the one matter in which the writer and the reader are interested—that is, the effect of the writing upon the reader. It is hardly too severe to say that most critics talk around a poem or a story or a play, without risking judgment on the center of their subject; or else, like even Coleridge at times, they tell you what you ought to read into a given work, instead of showing you what is waiting there to be seen. Lafcadio Hearn is remarkable among critics for throwing a clear light on genuine literary experience—on the emotions which the book under discussion actually give us. Himself a craftsman of the first order, he wasted no time on the analysis of technique, knowing that the emotional substance of literature must become a personal and conscious possession of the reader before the discussion of technique can be profitable. Where he seems to be analyzing technique, as sometimes in the second volume of these lectures, he is still helping the student to realize the emotional experience, rather than the device that produced it.

His students, since they were orientals, must have found western emotions, or at least the western expression of them, for the most part, unintelligible, and their instructor's task, therefore, was to supply them with such information and sympathy and to stimulate in them such imagination, that the gulf between their world and western feeling might be bridged over. In a way, this is only the problem of teaching literature to any students; even for American or English youth some experience must be artificially supplied before they can appreciate the expression of it in, let us say, Shakespeare or Byron or Scott. To succeed even in the most favorable circumstances the teacher of literature must have a tactful understanding of the student's limitations, as well as a passionate love of the writers he would interpret. . . .

Lafcadio Hearn lectured upon English literature in Japan as we should like to see it taught in America and England—as a total expression of racial experience. . . .

In his letters, Hearn has spoken of himself as a devoted Spencerian, and here and there through the lectures one will come upon reasonings which suggest the exact character of the indebtedness, though it is not particularly a debt to Spencer's scientific philosophy but is rather an eclectic thing into which are woven threads

from other mental fabrics in paradoxical pattern. For instance, in one of the earliest lectures, speaking of the moral aspects of art, he says:

I should say that the highest form of art must necessarily be such art as produces upon the beholder the same moral effect that the passion of love produces in a generous lover. Such art would be a revelation of moral beauty for which it were worth while to sacrifice self—of moral ideas for which it were a beautiful thing to die. Just as unselfishness is the real test of strong affection, so unselfishness ought to be the real test of the very highest kind of art. Does this art make you feel generous, make you willing to sacrifice yourself, make you eager to attempt some high and noble undertaking? If it does, it belongs to the higher class of art, if not to the very highest.

Again, in the chapter of the second volume entitled "The Value of the Supernatural in Fiction," Hearn comes rightly to a conclusion which a critic in *The New York Times* amusingly enough thought was both original and novel, though it is neither, namely, that in a certain sense all great art is sacramental in character, though the word which Hearn uses is "ghostly." He says:

There is scarcely any really great author in European literature, old or new, who has not distinguished himself in the treatment of the supernatural. In English literature, I believe there is no exception—even from the time of the Anglo-Saxon poets to Shakespeare, and from Shakespeare to our own day. And this introduces us to the consideration of a general and remarkable fact, a fact that I do not remember to have seen in any books, but which is of very great philosophical importance: there is something ghostly in all great art, whether of literature, music, sculpture, or architecture.

Accepting the evolutionary philosophy which teaches that the modern idea of God, as held by western nations, is really but a development from the primitive belief in a shadow-soul, the term ghost in its reference to the Supreme Being certainly could not be found fault with. On the contrary, there is a weirdness about this use of the word which adds greatly to its solemnity. But whatever belief we have, or have not, as regards religious creeds, one thing that modern science has done for us is to prove beyond all question that everything which we used to consider material and solid is essentially ghostly, as is any ghost.

These two paragraphs are, in their curious inconsistent contrast, the very epitome of Hearn's philosophic development from the days of Ushaw to the closing years in Japan. It must have been the Japanese Hearn who could, seriously, declare *Blake* "the first great English mystic" and then proceed, after a curious definition of mysticism, to give a thoroughly appreciative exposition of that remarkable poet's remarkable imaginative poetry! Surely one catches an Ushaw echo in "there is something ghostly in all great art!"

Wordsworth had less appeal to him than, for example, did Blake, for he thinks that the best of Wordsworth could be put into something less than one hundred pages—possibly true but hardly to the point, for one could reduce Homer and Dante and Milton to anthology proportions by the same token! Shelley is treated with sympathetic discernment, for which one is duly grateful, since there is biographical frankness as well. It is a delight to find how just an appreciation Longfellow receives at his hands, for an adverse—we had almost written perverse—critical fashion has done its best to push his genius aside. "On a Proper Estimate of Longfellow" could very well be republished separately as a pamphlet and forwarded—to whom it may concern! Says Hearn "Really I believe that it is a very good test of a man's ability to feel poetry, simply to ask, "Did you like Longfellow when you were a boy?" If he says "No," then it is no use to talk to him on the subject of poetry at all, however much he might be able to tell you about quantities and metres." The 19th century poets and prose writers are very stimulatingly discussed, although Dickens suffers a bit, in our opinion, through Hearn's failure at an adequate appreciation of his particular humor. Some lectures and authors have obviously been omitted because of manuscript difficulties noted previously, and one wonders whether or not *Newman* is by any chance among them. The treatment of Shakespeare is quite happy within the limitations of the few lectures which Hearn evidently had at his disposal for it. In fact, the two volumes as a whole are anything but negligible in their avowed purpose as *interpretations*—you will be very apt to take them down from your library shelves more than once to look out what Hearn thought about this or about that, for the simplicity of their lecture-room diction makes his opinions readily accessible and many of them are really worth seeking!

THOMAS QUINN BEESLEY.

---

**Fireside Papers**, by Frederic Rowland Marvin. Sherman, French and Co., Boston, Mass., cloth, 357 pages, \$1.50 net.

"Critics are to be pitied rather than reviled," said *Pettigrew* in *Barrie's* "My Lady Nicotine," and he might have added—"for theirs is an inclement destiny!" It is by no means an enviable occupation to review a volume of essays whose topics range all

the way from "The Loneliness of Genius" through "Minor Poets" to "Death from Unusual Causes." It was the essay on "Minor Poets" which perhaps most extensively engaged our attention, for somehow it served to recall *Pettigrew's* comforting remark. In this essay, Mr. Marvin reveals the whole truth about critics and their criticisms. It is only the handsome thing to cite him in full:

Not one critic in a hundred distributes commendation and censure with impartiality. The reviewer too often confines his investigations to the Table of Contents, or if by chance he proceeds further, the reader will get little more than two or three of his hastily formed impressions. My publisher usually prints, with whatever book he brings out, a circular somewhat descriptive of the work, and calculated to create for it a favorable impression. A copy of the circular generally goes with each copy of the book. The circular is not intended for the reviewer, but for the general reader. I have been greatly interested and amused by observing how faithfully many of the so-called reviewers and penny-a-liners save themselves trouble by copying as their own the material my publisher provided for the reading public in his circular. All the while the unsuspecting multitude of simple-hearted men and women believe they are getting the serious opinion of a competent and faithful reviewer. . . .

I cannot think that our professional critics are, most of them, qualified to take the measure of the minor poets. They judge them by exceptional standards. . . . Our critics will deny that they apply such standards, but nevertheless they do apply them with remorseless rigor in very many cases. I will not say that they always know they apply them, nor yet that they would themselves justify such an application; but you cannot read a brief paragraph in any serious review of a popular but commonplace poet without feeling the implied, if not outspoken, depreciation of the writer upon the sole ground that he is not a star of the first magnitude. . . . The larger the man, the more charitable will be his estimate of his fellow men. It is just here that our critics fail. Their lack is that of breadth and catholicity of mind. . . .

It is sometimes represented that Keats died of a broken heart, and that the fatal fracture was occasioned by the sledge-hammer strokes of a critic who, being of a brutal nature, used his pen somewhat as a thug in India would use a club. . . . Keats lived at a time when those who made a profession of reviewing were believed in and greatly honored; and it is in no wise strange that he shared the common superstition of his day, and revered the recognized critic far beyond that always irritable and often unjust gentleman's actual desert.

Now, we know how very human are the literary fault-finders of the various papers and magazines; and their opinions (if opinions they really are) carry with them little or no weight. As has been said, not a few of the men who write short book notices seldom read a line of the book they praise or condemn. Some of them do not even open the book, but, having derived an opinion from an inspection of the cover, they straightway sell the volume to an every-ready book-dealer who knows at least the commercial value of the material he handles. Some of the so-called reviewers make even more generous use of the various press notices and descriptive matter issued by the publisher than we have stated; all of which amounts to the publisher's reviewing his own book output. . . . The writer who breaks his heart over adverse criticism is foolish indeed.

Barrie's gentle smile here deepens into the booming bass note of G. K. Chesterton's own robust and heartening mirth, and we, by some lack of saving grace a critic for the moment, shall take our final comfort in Chesterton's "Ballade of a Book-Reviewer" and join with him solemnly in his chaunt:

"Lord of our laughter and our rage,  
Look on us with our sins oppressed!  
I, too, have trodden mine heritage,  
Wickedly wearing of the best.  
Burn from my brain and from my breast  
Sloth, and the cowardice that clings,  
And stiffness and the soul's arrest:  
And feed my brain with better things."

THOMAS QUINN BEESLEY.